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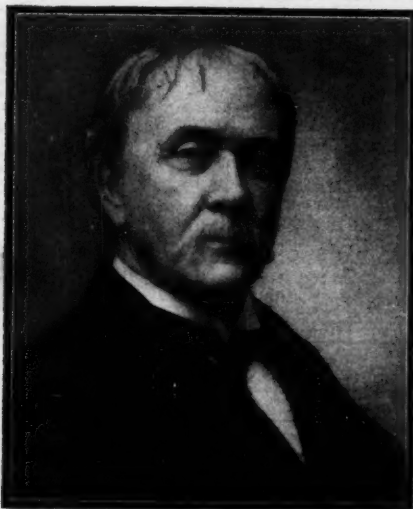
# THE CONGREGATIONALIST AND CHRISTIAN WORLD

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Volume XC

25 February 1905

Number 8



REV. JOSEPH ANDERSON, D. D.

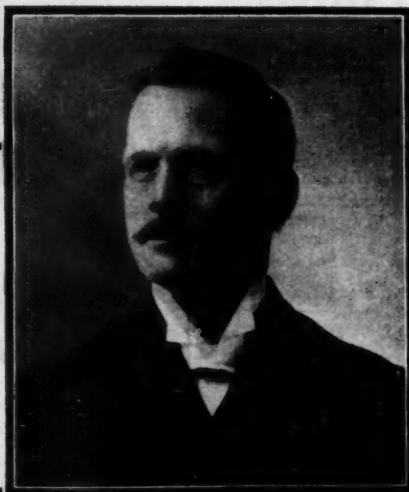
*Who has completed a forty years' pastorate over the First Church, Waterbury, Ct.*

You do well to honor such ancestors. Honor them, then, in the way they would have chosen to have you — by vindicating the principles for which they suffered, by laboring to build, in righteousness and truth, upon the foundations which they so patiently prepared.—*Dr. Anderson on the New England Puritans.*

REV. CHARLES A. DINSMORE

*Who concluded last Sunday a nine years' pastorate over the Phillips Church, South Boston, and has accepted a call to the First Church, Waterbury, Ct.*

Happy have we been if reason has led us out of sin to behold "those beauteous things which heaven bears," and we have come forth to see again the stars, and have humbly washed the grime from off our faces in the dews of repentance.—*From Mr. Dinsmore's The Teachings of Dante.*



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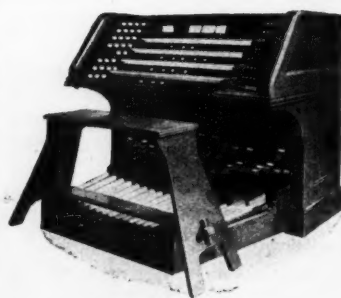
The club has heard from Judge Alfred W. Lamson, on The Divorce Question, with statement of the facts and tendencies which have given the "Western Reserve" unenviable pre-eminence and notoriety; from Dr. S. L. Gulick an off-hand but thrilling address on Conditions and Prospects in Japan and the Inner Life of Its People; and from Dr. Gladden, who addressed a large audience with his usual vigor, on Our Heritage; What Will We Do with It?

### THE MINISTERS' MEETING

Rev. C. W. Carroll has read a paper on The Demand on the Minister for Miscellaneous Charities, giving five rules for dealing with the unfortunate, with striking illustrations from his own experience; and Mr. J. F. Jackson, superintendent of Cleveland's Associated Charities, has told of that work. Mr. Jackson comes from Minneapolis with renown as a specialist, and is already putting the Cleveland work on a new basis. An unusually helpful member of Pilgrim Church, he has allied himself with the work of all the churches. On the topic, Recruiting the Ministry, President Thwing considered Counter Attractions, noting the appeals of business, medicine, law, journalism and teaching; and Dr. Schauffler presented Effective Reasons Turning Young Men to the Ministry.

### THE CHURCHES

Plymouth has secured Dr. W. H. G. Temple—pastor of Plymouth Church, Seattle, since 1894, and earlier at Phillips Church, South Boston—and had his presence the last two Sundays in January. Hough Avenue secures Miss Belle F. Johnson as pastor's assistant, from like service in Plymouth Church, Wichita, Kan. East Church considers the Institutes of Theology at its mid-week meetings, and finds them really intelligible and interesting. Glenville dismissed Rev. W. C. Detling with sincere regret. His three years' pastorate represents the expenditure of \$3,500. Pilgrim mourns, in the death of Alexander C. Caskey, one of its most faithful members. The church loans Dr. Mills for the large denominational service asked of him by the Home Missionary Society and the seminaries. North, led by Rev. C. H. Lemmon, added fifty-nine members in 1904, has a completed building, a pastor's assistant and keeps open house every night, with men's, boys', young women's and girls' clubs, physical culture, shirtwaist, choral and athletic classes, all self-governed. A count showed that 938 persons entered the building in one week. J. G. F.



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Saturday  
25 February 1905

and Christian World

Volume XC  
Number 8

## Event and Comment

I can bear you this witness, that not all friendship, not all praise, not success in life, not the joy which I experienced in communion with nature, not the rapturous and exquisite sensations in the presence of things beautiful, nothing in earth, has ever been to me such strength, such constant joy, as the sense that Christ loved me while I was a sinner, and as I am a sinner, and because I am a sinner; that because I am sick, he is my physician; and because I am weak, he is my captain; and because I am imperfect, he is my "all and in all."—*Henry Ward Beecher.*

**THE MAN** who, starting from northern Maine last week, traveled eighty-six miles in a sleigh in order to be able to hear Mr. Dawson represents many of his brethren in the ministry equally eager for personal contact with the English preacher and with others like him capable of quickening their brethren. The effect upon such men of mass meetings held at central points is to be counted among the valuable assets of Mr. Dawson's present tour. That they are already going back to their fields to communicate to others the warmth of feeling imparted to them is gratifying. We hear of a number of special services being inaugurated as a result of impulses generated by Mr. Dawson and his coworkers. Pastors like Dr. Pierce of Brockton, Dr. McElveen of Boston, Dr. Simms of Melrose are in New England being pressed into service for assistance. Let this be the end which all pastors and laymen who attend Dawson services keep in view, namely, the concreting into action in their own fields of their aroused feeling.

**THE WELSH REVIVAL** has seemingly crowded into the background the pastors and given to the laity a power of utterance and a degree of activity hitherto unknown. But careful students of the awakening are pointing out the fact that faithful seed sowing through a long period of years on the part of pastors is now finding due reward in these wonderful harvests which could not have been reaped without the earlier work. No doubt the Welsh pastors are quite willing to be superseded for a time in the discharge of certain offices. It must certainly be a novel and grateful experience to have lips long dumb unsealed in prayer meeting and a band of lay workers that needs to be restrained rather than spurred. But we have no fear that the Welsh revival, or any revival, is to do away with the time-honored instrumentalities of the church and the ordinary means of grace. These will be rendered all the

more necessary by the demand for the careful instruction of converts, now numbering in Wales some sixty thousand. Only let us hope new life will have come into all forms and that inertness and apathy have been banished to make way for a constantly vital and vitalizing church life.

**KANSAS** is a commonwealth whose early history is inseparably identified with a great victorious struggle of Christian and patriotic sentiment against slavery. It now bids fair to be inseparably identified with a great and, as we hope, decisive struggle between unscrupulous wealth and the common weal. It were useless to have expected either Pennsylvania or Ohio to have arisen as champions of democracy in this particular epoch of its need—they are too closely attached to the theories of government which put the state at the beck and call of the few; and the trail of the Standard Oil Company is over too much of their recent politics and industrial development. But in Kansas petroleum is a comparatively recent discovery and source of wealth. The state has warm traditions of love of liberty. The population is less subject to the party lash. Hence there has arisen a determination to fight and defy the Standard Oil Company in its arbitrary fixing of prices of raw petroleum from the Kansas wells and in its refusal to permit its pipe-lines to be used by the independent producers.

**THE LEGISLATURE** has passed and the governor has signed a bill creating a state refinery, which will be manned in part by the state's convicts. It has also passed a law ordering the pipe-lines to be common carriers. Talk is rife of a constitutional convention to amend the constitution so that the judiciary, interpreting the present constitution, may not defeat in the future as it has in the past the effort of the people to extend state activities; and last, but by no means least, in response to a resolution introduced in the National House of Representatives by a Kansas congressman, the House, without a dissenting vote, has called on the President to order a thorough investigation of the Standard Oil Company's record in Kansas, and this the President has done with special instructions to Commissioner Garfield, who already had begun a general investigation of the company, but now for a time will concentrate on Kansas. The President has ordered that the investigation shall be most thorough and relentless, and we believe

that under Mr. Garfield it will be. It is impossible to overestimate the significance of the facts herein noted. The people of the country had grown well-nigh hopeless of any power arising bold and powerful enough to challenge and curb this rapacious aggregation of wealth and greed. Congressional and judicial investigations long ago revealed evidence of criminality, but no executive action ever followed. At last it has come.

**THE PRESIDENT** last week made two notable speeches, one to Hungarians on the East Side in lower New York city, where he had a phenomenal welcome from a polyglot population, and the other before the Republican Club of the same city. The former speech was notable for its time and place of utterance rather than for anything essentially new in it. It is doubtful whether a Chief Magistrate ever before so markedly singled out just such a group for acceptance of their hospitality. His Republican Club speech, however, is likely to be historic, inasmuch as he put on record fully his attitude toward the South as a section, and the Negro problem as a specific issue.

**THE PRESIDENT** would have the North show to the South now the spirit of Lincoln during and after the war rather than the radical, unforgiving and intolerant spirit of some Reconstruction leaders. He admits the sincerity and conscientiousness of the South in its course preceding and during the Civil War. He urges the North to appreciate the difficulty and perplexity of the Negro problem. What the ultimate solution of the matter may be he does not predict, but it must come along lines of "fair and equal justice among all men." "Our effort," he says, "should be to secure to each man, whatever his color, equality of opportunity, equality of treatment before the law. . . . The only safe principle upon which Americans can act is that of 'all men up,' not that of 'some men down.'" The problem to be solved he defines as "so to adjust the relations between two races of different ethnic type that the rights of neither be abridged nor jeopardized; that the backward race be trained so that it may enter into the possession of true freedom, while the forward race is enabled to preserve unharmed the civilization wrought out by its forefathers." He leaves the problem of social equality to be settled by localities and individuals, making this saving reservation, however, "that there must be no confusing of civil privileges with social intercourse."

**THIS SPEECH** has been favorably received by most Southern journals, and is interpreted as indicating that the President is now revealing himself as nearer the lamented McKinley in spirit than it seemed likely he could or would be a while ago. The speech reflects accurately, we should say, the attitude toward the South and the Negro problem of the generation of Northerners of which the President is one. Some of the older Abolitionists and radicals may not like its concessions, but it will satisfy the rank and file. "All men up" and not "some men down"—that is the essence of the gospel and democracy, and true to that neither the President nor the nation can go astray.

**WHEN** the then president of the Steel Trust went careering over Europe as a *nouveau riche* sport and Monte Carlo gambler, public opinion in this country forced the directors of the company to induce Mr. Schwab to resign. More recently the vice-president of one of the largest insurance companies in New York city has been disporting himself in glaring forms of luxury and gayety and has been consorting with a French actress whose *répertoire* of plays is nasty, and again public opinion has forced the officials of the company to move toward expulsion of the official from his office—an effort that has failed nominally, though it is to be hoped that victory will rest finally with the reforming faction. Incidentally discussion of the second case has shed light on the tactics employed by heads of some of our largest if not soundest life insurance companies in their so-called "high finance." We regret to say that the disclosures are disquieting and go far toward corroborating charges freely made of late in some of our most widely circulated magazines.

**WE BELIEVE** that the best thing that could happen to the insurance business of this country, with its vast accumulation of wealth and its vital relation to the welfare of the public, would be for some of its leading officials to attend to their own legitimate business; center their attention on their policy holders' welfare; and have done forever with men whose business it is to exploit stock companies. If once policy holders get the idea that their premiums and profits are being made the toy of Wall Street promoters interested in foisting on the public such rotten corporations as some that already have had use of insurance company resources, the insurance business of the country may prepare for two things: much less writing of insurance, and much stricter state supervision. We are glad to believe that New England insurance companies are not tarred with the same stick as some of the New York companies.

**THE TENDENCY** of children to be absent from church service except on Children's Days and of young people to sit with those of their own age suggests an occasional or periodic "Family Service," at

which whole families are looked for together. Special features would be planned for the children, such as memorized hymns and Scripture, infant baptisms, reception of young members, special sermon and any exercise which will emphasize the waning idea of the family in the church. It might be possible thus to utilize the joy which elders as well as children find in Children's Day services. It would also give occasion in some churches for a welcome relaxation of the formal and dignified routine which sometimes threatens to become so impersonal and juiceless as to starve the souls of the worshipers.

**THIS** is the four hundredth anniversary year of the birth of John Knox, the greatest and most influential of English-speaking Presbyterians, and the Scotch Presbyterian bodies are making arrangements for services of commemoration and thanksgiving. The exact day of his birth is not known, but Sunday, May 21, has been agreed upon as a convenient time for this commemoration. It is understood that the Scotch churches will invite the co-operation of other church bodies of the Presbyterian order in these services. Knox is the spiritual and ecclesiastical father of most of the presbyterially governed churches of America. To him their insistence upon an educated ministry is largely due. Next to Calvin he was most influential in creating both the order and the doctrinal formularies of the Presbyterians of Scotland and America, and the occasion will not be allowed to pass unimproved on this side of the Atlantic. The anniversary joins on to another chapter of Reformation history, inasmuch as this is also the three hundredth anniversary of the death of Theodore Beza, the colleague and successor of Calvin. In these three names, Calvin, Knox and Beza, is written much of the history of the first and formative period of the Reformed churches. Calvin's birth came four years later, and its commemoration falls in well with the next meeting of the General Council of the Alliance of the Reformed Churches which meets in New York in 1909.

**CORRESPONDENTS** mention several professed cures of intemperance, and ask if we can indorse any of them. The best cure we know of and one which we have applied successfully, is a combination of the patient help of friends, a persistent exercise of will, supported by Christian trust in God, steady occupation of mind and body and wholesome diet. This cure is not patented, and we have little confidence in any of those that are. It is reported that a physician in New York treated successfully nearly every case of alcoholism which came under his care by means of a "fruition diet." We have no doubt that over indulgence in eating animal food increases the temptation of those who have an appetite for liquor. One writer informs us of a cure which he used on a patient, which he naively assures us was successful until the man took to smoking cigarettes and then to drinking again. We put no faith in any cure for intemperance unless the

intemperate person wants to be cured enough to co-operate honestly to get rid of his diseased appetite. Under any other condition than that, money spent for drugs or other medicines is money wasted.

**MUCH** might be said of the necessity of cultivating an intelligent delivery in reading the Bible and hymns from the pulpit. Many words of congratulation may be offered busy pastors who read for entertainment at church socials. Another opportunity still lies before the "ministerial reader" who may choose to interpret another's thought in place of his own sermon or address. With a pleasant and well-modulated voice, a quick sense for both humor and pathos, with intelligence which easily captures the viewpoint, an exhaustless field opens to the minister who can use it. Great variety may be introduced into his work. The congregation of the "reader" will hear his own sermons with greater enjoyment for these occasional excursions into the gardens of others. One of our pastors who has tried this plan finds it justified by the interest created. During the recent Week of Prayer he illustrated the theme, *The Better Life*, by selections on two afternoons from Stalker's *Example of Jesus* and Wagner's *The Simple Life*. At an Advent midweek praise service his special contribution was *The Shepherd Scene* from Ben-Hur. The Sunday evening preceding Christmas was devoted to the reading of Boyd Allen's *The Shadow of Christmas Present*, with a setting of songs and Scripture which made the hour memorable. At Holy Week similarly appropriate readings have been given, always calling forth thankful words of appreciation.

**JERUSALEM** has probably more Christian missionaries than any other city in a non-Christian country. Two societies connected with the Episcopal Church of England are at work there, and also the London Society for the Propagation of Christianity among the Jews. Two German societies, one Moravian and one American, the Christian and Missionary Alliance, have several missionaries there: and several independent Protestant missions are maintained, besides hospitals and orphanages. It is comparatively easy in this country and Europe to collect money to convert the Jews in their own land. Roman and Greek Catholics have several enterprises in Jerusalem. The city has nine hospitals and several mission homes and schools for both sexes maintained by funds from other lands, while Protestant missions are planted in Bethlehem, Hebron, Nazareth, Nablous (the ancient Shechem) and many other places. Rev. Elihu Grant, a Methodist missionary who has recently labored at Ramallah and has given these facts to *Zion's Herald*, adds this pertinent comment:

Of independent missions it may usually be said that, because of their size and methods, they are apt to be wasteful in management, prone to exaggerate specialties, to foster vagaries and ill-feeling. They are more likely to introduce unprepared workers to the field, and often create wrong impressions abroad of what American Christian civilization is.



LEW WALLACE, author of Ben-Hur, a gallant leader in the Civil War and a diplomat of ordinary capacity, is dead.

#### A Week's Death-Roll

All his prior history is comparatively unimportant compared with his great popular success as a writer of fiction in which New Testament characters and scenes figured. The success that William Ware with Zenobia and Aurelia failed to win he gained. Strange to say, his investigations while writing the book led to his acceptance of Christianity, while his impulse to study and write grew out of a talk with Robert Ingersoll in which Wallace found himself more ignorant than he cared to remain.—The death of Hon. J. C. Carter, leader of the New York Bar, removes a man of highest character, unusual attainments, and a method in dealing with his cases before courts, state, Federal and international, which is becoming rarer. Broad, permanent principles of justice and equity and the common law were always appealed to, and specific cases tested by them. The tributes to him by bar and bench since he died have been superlatively laudatory.—In his day Jay Cooke, the Philadelphia banker who died last week, was as conspicuous a figure as J. Pierpont Morgan was until recently. His patriotism and his ability made the nation his debtor once in a grave crisis of the Federal treasury; and when, in time, his fortune was gone and creditors many, he set about regaining the one and settling with the others in a way that was admirable.—Bishop McLaren of the Protestant Episcopal diocese of Chicago was a pervert from Presbyterianism, who in his new field became an extreme churchman and ritualist. Much of the spread of the so-called "Catholic" type of Episcopalianism in the Interior must be charged to him.

TYRANNY and obstruction of liberty's cause had made Grand Duke Sergius, the Czar's uncle and brother-in-

#### The Killing of Grand Duke Sergius

law, the most hated and dreaded of the ducal ring in Russia. Again and again when the Liberal and progressive party have thought that the Czar was about to concede reforms suited to popular needs and desires and calculated to make evolution toward modern ideals of government possible, this bold, crafty, venal, tyrannous duke has got the Czar's ear and stamped his will on that of the weaker man, to the confusion of reform. It was foreordained that if the radical revolutionists decided to renew tactics of assassination this man would be a target, and he has known that he was in peril for some time. On the 17th, while driving under guard in Moscow, a city which beyond all others hated him because of his tyranny while governor of it, he met his fate at the hands of a revolutionist who glories in his deed. The bomb as it exploded reduced the duke to fragments of bone and flesh scattered far and wide. He will not be mourned by many, even in the royal family's circle, much less in society in general. The deed is indefensible but it is understandable. Tactically considered it may imperil reforms that were to be granted on the 22nd, it is said. Time will tell how it affects the Czar. Some

natures it would harden, drive to reaction and renewed assertion of autocracy; others it would impel to concessions, if thereby the slaughter might cease.

PARLIAMENT having reconvened, the anticipated struggle between the Ministry and the Liberals has opened

#### The British Parliament Opens

with a victory for the Ministry in the first round. Mr. Asquith's motion that Parliament condemn the Ministry for its failure to bring the fiscal issue to a test being defeated by a majority of 63. The debate has been particularly notable for Mr. Chamberlain's welcome of an appeal to the people, and for Lord Hugh Cecil's definition of the position of the Conservative free traders. While they condemn Mr. Balfour for his reopening of the free trade issue and for his opportunist policy in dallying with Mr. Chamberlain and the country, they nevertheless refuse to play the Liberal party's game by voting against the Ministry. This speech of Lord Salisbury's son is said to have won from Mr. John Morley unusual praise for its vigor and distinction of form, and to indicate that in Lord Hugh the House has a figure of more than ordinary size and weight. The Ministry's only source of fear is the defection of the Irish vote over its apparent determination to make Sir Anthony McDonnell a scapegoat for incidents in enforcement of recent land legislation which have angered certain of the landholders and Tory supporters of the Ministry.

### The Religious Education Association

Within the last decade Boston has more than once entertained as many distinguished men and women gathered to deliberate on religious matters as were assembled there last week. But it probably has never welcomed a company of men and women representing so largely the work of public and private education, whose sole purpose was to consider how to secure for religion its rightful place in education. In several respects this convention was remarkable, both as revealing present religious conditions and as giving encouragement to expect a widespread spiritual awakening.

The convention was, first of all, an assembly of educators. The Association has now entered on its third year, and its permanent character is disclosed and assured. Presidents and professors of universities, colleges, theological seminaries and other higher institutions of learning and leaders in public school education are at the front in this movement. The convention was not a popular assembly, but a company of picked men and women. It is of great significance that such persons realize that religion must be considered as the chief essential element in the education which makes character and which insures stability to a nation that is and is to be a democracy. Yet the convention was attended largely by pastors and Sunday school teachers, and, while its last two presidents have been professional educators, its president for the coming year is a pastor-at-large of

one of our greatest Christian denominations.

The desire for unity was another marked characteristic of the convention. The aim of the Association is to correlate all religious agencies to practical ends. Its success thus far has exceeded expectations. Thirty-nine denominations in forty-eight states and territories, six in Canada and nine in foreign countries are represented in its membership. One great purpose pervades them all—to bring all men to know and obey God, and to make all education serve this purpose. This bond of unity made itself felt in all deliberations of ways and means to secure this common aim. It became an atmosphere in the convention, giving zest to eloquence and fervor to prayer.

The tolerant spirit was a necessary corollary to such a desire for unity. That each one holds to his own convictions in such an assembly goes without saying, but those who will learn only from one set of teachers defraud themselves of their rights; and those who insist on keeping always to the front in their teaching the things which distinguish them as a sect defraud others. In the faith that all those who sincerely seek to know God are guided by the Spirit of God, we must, as President Faunce said, be tolerant enough to tolerate the intolerant.

The positive, constructive spirit was at all times evident in the convention. We have attended each of the two previous annual meetings, at Chicago and Philadelphia. At Chicago the necessity for the modern historical study of the Bible was asserted. At Philadelphia it was assumed and the assumption was stated. In Boston the term Higher Criticism was rarely mentioned. If it was referred to it was only to indicate that matters of date, authorship and structure of the Bible were only the porch through which the student seeker might enter into the spiritual meaning of the Word of God. The supreme aim was always manifest to make God the dominant power in life, and to bring all men into a brotherhood through love to him.

It follows, of course, that the evangelistic spirit gave tone to all the deliberations. The resolutions adopted to express the purpose of the Association were not merely formal. They simply voiced the deeply felt need of a spiritual revival to inspire the educational forces of the country with the religious ideal; to inspire the religious forces of the country with the educational ideal; and to keep before all the people the sense of the supreme value of religious education.

There are many important things which this Association cannot do, and does not aim to do. But it can show that religion is essential to worthy education, and it can set in motion influences and measures to make religion, not formal, but real, regnant in education; and in doing this it can do much to quicken the spiritual sense in those who are and are to be the leaders of the people. To do this is of the highest importance to the greatest interests of the whole country. This coming year we are confident will find a large number who, convinced of this, will join the active membership of the Religious Education Association.

## The Ready Heart

Let us consider a little and define with care what it is we really wish for friends and neighbors who are out of sympathy with Christ and his Church in a great spiritual awakening. Do we wish them to be even as we are now—Christians, but no better Christians than we have been? Or do we wish them to attain something at least of our own ideal of the true Christian life? Would it satisfy us to recruit the churches with half-hearted, Laodicean men and women, who liked well enough to feel that they had made provision for eternal safety and were in quite respectable though socially rather unselect company on the way to a vague and happy heaven? Or do we wish to strengthen the churches with those whose hearts are all on fire with love to God and man, and who mean to throw their lives into the scale for purer and more just and righteous social life?

These questions answer themselves; but they compel a further question. If this is the ideal toward which we wish to attract those who are out of sympathy with Christ, would not the first step be to make our lives of that same Christlike fashion which is our declared ideal for others? Is there any worse hindrance to revival than an unjust, unloving, unkindly and uncheerful Christian? Is there any better advertisement for the life with Christ than a just, loving, kind and joyful disciple? Does not our own wish for others lead straight by the way of our own ideals to our simple duty of more Christlike living?

This is not the dilemma of some ideal entity or mass of Christians called the Church, it is the pressing duty and opportunity of the individual Christian.

In this field each one of us is, by God's help, master of the situation. If we are unjust, unkind, unloving and uncheerful, and so hindrances, not helps, to spiritual uplift for others, we are sinning against our own ideals as really as against Christ's high wish for us. Now, on the eve of the expected coming of the Lord in power, the question of the waiting virgins in Christ's parable recurs. Is there oil in our vessels for our lamps that we may be of his accepted and assisting company? Or while he does his joyful work must we grope through the darkness to make the new provision which should have been our duty long ago?

See, in this wintry world, how every tree is ready. Even the leaf buds on warm days begin to swell. It needs but the coming of the time, the melting of the frost about the roots, the drawing of the sap through bough and twig, and with a sudden joy the springtide will be here. But every bud is ready now for that expected time of joy. So we may anticipate the springtime of the Spirit in readiness of heart. It is not for judgment or temptation only that our Lord has charged us to watch and pray. For the joy of his companionship in the hour of his coming to refresh and revive, to win men to himself and lead them to the Father, he cries to each, "Be ye also ready, for in an hour that ye think not the Son of Man cometh."

The regents of the University of New York have formally and severely rebuked the director of the State Library at Albany for his

discrimination against Jews in a hotel and recreation enterprise in which he is interested as a private individual; and have served notice on him that he cannot serve the state and this enterprise at the same time.

## Uncle Sam as Guardian

To the Senate there has gone from the Executive Department a treaty negotiated with the republic of Santo Domingo, accompanied by a message setting forth the conditions in the Negro republic which seem to make necessary a further interpretation of the Monroe Doctrine and such action by us as Santo Domingo and her American and European creditors desire. This treaty, if ratified, will put us in the position of a welcome guardian of the republic without any immediate or reversionary political rights.

Obviously so important a step, defining anew our policy both toward the American nations south of us and the nations of Europe, should not be taken hastily. Debate should be thorough and will be, both in the press of the country and on the floor of the Senate. Fortunately the treaty comes in such a form that the issue now will not be mixed with any controversy between the Executive and the Senate as to their respective rights as makers of our foreign policy.

Santo Domingo is a debtor nation, seriously involved financially, with debts long since due both to American and European creditors. Under an arbitral award rendered last year revenue from one of the customhouses of the republic is now going toward settlement of certain American claims, and United States officials are supervising the process. In substance the new treaty calls for an extension of this service to the insular republic by us. It is proposed that we enter in as Great Britain has in Egypt and straighten out a tangle of wild-cat financing by past Dominican executives; that we establish the credit of the republic, satisfy all creditors, and in the case of foreign creditors so deal with them that they will not feel it necessary to call on their governments to enforce just claims. That course will be inevitable, so President Roosevelt argues, if the republic is not taken under our guardianship for a time.

Here the Monroe Doctrine emerges. Forceful collection of claims by a foreign Power would lead to one of two courses, seizure of customhouses or seizure of territory. The latter we could scarcely permit; the former might lead substantially to the same dependent relation of Santo Domingo—on Germany, let us say—as if territory were taken at the start.

In order therefore that we may forefend any such contingency due to our assertion of our rights under the Monroe Doctrine, the President and Secretary Hay argue that it is better for us to assume once and for all certain responsibilities which by right always go along with assumed power; and that we adopt a course compatible with international equity, by which we agree to act in a supervisory way, so that nations affected by our assertion of the Monroe Doctrine may have justice done their citizens, without the doctrine being called in question and either impaired by our fail-

ure to act or made the occasion for war. The choice, the Executive argues, is between anarchy and foreign intervention in Santo Domingo or maintenance of order, preservation of the republic, and full notice by us to Europe that we accept some of the responsibilities of being a dominant Power in America as well as its many rights and honors.

The treaty expressly forbids any assumption of political rights by us, is as self-abnegating as was our policy in Cuba, and even more so. Doubtless once we enter on this task we shall gain a priority of influence in the island which will resemble English dominance in Turkey's province of Egypt, which relation France at last has accepted. Doubtless also the precedent established in this case will be followed later by similar action in Latin-American countries. Because of this some will incline to hesitate approving the treaty who might favor it were Santo Domingo alone to be considered.

On the other hand, in the very nature of the case, if the Monroe Doctrine has any meaning whatsoever and if our statecraft is at all justified in its intention that no other Power shall gain a strong foothold in the islands of the Caribbean Sea, we are bound to be dominant in Santo Domingo, in substance if not in form; and this whether this treaty is ratified and this particular reform goes through, or not. Moreover, it also is true that affirmation of the Monroe Doctrine in terms of responsibility will satisfy Europe far better than affirmation of it in terms of right alone, and will be far less likely to lead to a testing of our real convictions on the subject than if we drift along under the present status. We have set up an ideal of Latin-America preserved to republicanism; our duty may call us henceforth to make our ideal feasible only by service of the elder brother sort.

Of course it always has to be borne in mind that the younger brethren may resent our assumption of the rôle. Santo Domingo does not. Venezuela, with which we probably will next deal, may, Argentine Republic certainly would.

## In Brief

The unanimity of approbation wherever Mr. Dawson speaks is significant.

We shall be glad to print promptly brief accounts of special religious interest in churches and communities.

The most critical brother in the pews must admit that the ministers are pretty generally "waked up." If you are still apathetic, read Mr. Meyer's account in this number of the Welsh revival.

The dynamite of ideas, says an eminent Russian exile, is more potent than the dynamite of bombs in overthrowing tyranny. It is the only weapon that will surely win permanent triumphs for truth and freedom—and what victories it has won!

Rev. William R. Campbell, pastor of the Highland Church, Boston, has been chosen president of the College and Education Society, in place of Dr. W. H. Wilcox, lately deceased. We shall make further comment next week on this admirable choice by the society.

It is significant that the New England Society of Orange, N. J., with its spokesman in



the New Jersey legislature is leading in the fight which the people of North Jersey at last are making against the electric railway monopoly. It has stretched out its tentacles, gained perpetual franchise rights to streets and exploited the public.

The author of the Korean version of Little Red Riding Hood published in our Children's Department this week is a medical missionary in Korea. She has recently published some of her dramatic experiences in that country under the title, *Fifteen Years Among the Top-Knots*, and the book makes exceedingly interesting reading. We have in hand more of her Korean folk stories.

The *Christian Register*, in its kindly and sympathetic reference to the recent fire in our building and to our fortunate escape from any delay in publication, said: "We should count it a public loss if our catholic contemporaries were even for one week compelled to suspend publication. . . . No one of our religious exchanges is read in this office with so much interest." Our neighbor has our thanks.

The accounts in the daily newspapers of a Congregational church of four hundred members transferring themselves in a body into the Episcopal diocese of western Massachusetts has been somewhat exaggerated, as the facts show, given in another column. It seems to be a wise and fraternal readjustment of Christian forces in which our Episcopalian brethren take a generous part. It is expected that about thirty members will be confirmed in the new Episcopal mission.

The American Board has given Rev. J. H. DeForest permission to leave his post in Japan and go to Manchuria to be with the forces of Japan there, studying present conditions in the light of future possibilities. Some day it may seem best for the American Board to enter into this northern province of China, and evidence now gathered will be useful. Every courtesy is to be shown Dr. DeForest by the Japanese military commanders. He is an ideal man for such a commission.

The decline in the number of men entering the Protestant ministry in Germany continues to worry the leaders of the Church. In 1887 there were 2,061 students in the theological schools; today there are only 728. If this keeps up it is estimated that in 1908 there will be 200 vacant pulpits in Prussia if there is no change in the situation. Vacant pulpits even now are numerous in Hesse and Baden and churches do not know which way to turn for supplies and, as in the United States, are beginning to take men without academic training.

Two years ago the Congregational Home Missionary Society constituted the office of Eastern representative at Boston. Rev. Dr. R. A. Beard, who was called from his pastorate in Cambridge, has ably filled this office. It has been considered necessary, however, by the executive committee to close it April 1, because of the financial conditions with which the society is now burdened, facing a heavy debt. Dr. Beard will probably soon find opportunity to return to pastoral service, in which he has had conspicuous success.

Rev. Dr. Washington Gladden, in a revealing autobiographical talk recently given to students in Columbus, O., said of his ministry that it had been based on the rule "that every man, in every relation of life, instead of striving to get as much as he can, should reverse that order and give as much as he can for what he gets." He believes that if clergymen would follow this rule oftener in their dealings with churches, there would be less restlessness in churches and less shifting about of ministers. He believes also that men should

not accept favors or be parasites; for this reason he long since decided never to travel on railway passes or in any way be beholden to others for such favors.

Following the lines of work which have been so successful in the men's associations, the American Committee of Young Women's Christian Associations has decided to extend its work among the women workers in factories and shops and students in colleges and universities. Miss Helen M. Gould gave a dinner to the leaders of the movement in New York recently. Col. J. J. McCook, prominent in the army and navy and railroad departments of the Y. M. C. A., served as toastmaster. Fourteen college presidents were in attendance. Among the speakers were President Woolley of Mt. Holyoke, Miss Bertha Conde, student secretary; Miss Emma Hays, city secretary; Miss Florence Simms, industrial secretary; Rev. Floyd Tomkins, Robert E. Speer and Miss Janet A. McCook, who spoke for college women.

Kingfisher College celebrated with appropriate services the completion of the \$100,000 endowment fund, made possible by the magnificent offer of Dr. D. K. Pearsons, who gave the last \$25,000. The services covered three days. Invitations were sent to all the churches in the territory. There were two banquets, one by the Congregational Club of Oklahoma, the other by the business men of Kingfisher. At the club especially bright speeches were made by Principal Greenlees of Jennings Academy and Rev. A. P. Avery of Oklahoma City. The glee club and college chorus won great encomiums. The presence of the Oklahoma legislature, with a large number of the governor's staff, made the final session a fitting climax. Secretary of State Grimes said that on this day the college passed from a local to a territorial institution. Resolutions appreciative of the generosity of Dr. Pearsons and the untiring and efficient services of President House, to whose courage and leadership this achievement is mainly due, were passed.

Mr. Dawson is standing the strain of travel and of frequent speaking well. His first experience in extremely cold weather was at Pittsfield where, with the thermometer fourteen below zero, he found even his cape overcoat too thin, and when he went to Maine he equipped himself with a fur coat. But he returns from the Pine Tree State enthusiastic over the clear, cold weather there and over the warmth of the reception there and everywhere. He will be at the Hotel Bellevue in Boston for the next ten days. Apparently the reception to him and his message in America has more than met his expectations and justified his assumption of so difficult a task. He is discerning more clearly as he goes about the need of the exact type of evangelism which he represents; and in view of certain associations in the public mind with the term evangelist, he would, if he could have his own way, prefer to be called a missionary rather. Applications for his services continue to come from all parts of the country and just now are particularly urgent from the South. If he responded to them all he would have his work for the next three years distinctly marked out for him.

### Points Worth Noting in Church News

A general movement for graded Sunday schools (New Jersey Broadside, page 265).

A splendid showing of work by Cleveland's youngest church (closing sentence of Cleveland letter, page 238).

An organization for training up muscular Christians (The Sunday School Athletic League, page 264).

### In the Clerical Circle

A friend sends a fine photograph of the imposing row of buildings comprising the Massachusetts Sanitarium for Consumptives at Rutland. Have you, among your pastoral experiences, ever had a parishioner who was dying of consumption right before your eyes, week by week, as one can see the tide go lower and lower, and then have him go to Rutland and get well—"soundly" cured? Well, it is a great experience. Few things like it to give one such a sense of victory over an age-long enemy. Rutland is resorted to mostly by the poor. Many well-to-do and rich consumptives still journey down South and out West—and die. A few are beginning to use the Rutland system in private sanitariums or at home. The day for considering Consumption a death warrant is over, thank God!

Many city churches while candidating think they want a pastor, but they don't. They really want that new type of man which the new generation has produced, called a "promoter." Of course they want him to be a clerical, and not a mercantile or industrial promoter, but of the kind of man they are really after there is no doubt. The pastoral promoter, in addition to being all things to all men, women and little children in a spiritual ministry, must also be able to handle the general proposition of the particular church, grasp the financial situation, outline the ways and means, administer or "promote" all the organizations in the church, keep up his study and maintain a high standard in the pulpit. There are a few such men in our ministry, and in Wall Street or State Street they would command \$25,000 a year. A class of imitators is growing up under the pressure of the demand. They might be worth something—in business.

One of the circle says that he is having large and unanticipated interest in a series of morning sermons on Great Chapters in the Bible. It seems to be a case where one minister is supplying the facts which slake the thirst for knowledge about the Bible in the modern spirit, for his treatment of the chapters is not merely expository and literary, but historical, so that the sermons are waymarks of revelation.

Who is ready to be a "superintendent of Sunday schools" for half a dozen or more Congregational schools in some of our city and suburban communities? What seminary or institute of pedagogy is preparing such men? There is no demand for them yet, but there ought to be and there will be. Such a trained official having the same authority over six or more schools, say, would be properly paid and would do more than anything else to bring about right conditions in our Sunday schools. Conventions and district secretaries are well, but inadequate. We are fast coming to the new order like unto that long prevailing in our public school system, where a superintendent often has charge of schools in several towns. What alert community will lead off in this great step ahead? It will mark a glad day.

Among those of defective hearing there are many who have thickened ear drums. They cannot hear ordinary speech very well, but, strange to say, can understand what is said in a noisy place—on the cars, in a boiler shop or amid the crash of a thousand looms—much better than people with perfect hearing. The reason is that the unusual concussion in noisy places makes their ear drums vibrate as they do not do in normal conditions. This has its analogy where men are deaf to the ordinary calls to life and duty and only respond to the thunders of threatenings. They will sleep through the Sermon on the Mount, but the reverberations of Sinai get attention.

It happened in one of our New England churches; a home missionary secretary had

been pleading worthily his great cause. Then the minister arose and said: "The collection will now be taken. The money in the envelopes will go to the parish treasury as usual; the loose change will go to home missions." Maybe New England can deal with her home missionary problem in terms of "loose change"; maybe not. T. YOKEFELLOW.

### In and Around Chicago

#### Rewinning a Soul

On this subject Dr. John Balcom Shaw of the Second Presbyterian Church read a stirring and helpful as well as a rebuking paper at the ministers' meeting, Feb. 13. Dr. Shaw believes it far harder to win to real interest in Christian work and to genuine consecration those members of the Church who have grown indifferent than it is to win those who have never thought themselves Christians and have even lived hardened and depraved lives. Those also who regard themselves as Christians, but for various reasons decline to connect themselves with the Church, form a class difficult to reach. For this condition Dr. Shaw placed the blame upon the Church itself, chiefly upon its ministers, many of whom do not seem to preach as if they had a message directly from God for the people. He thinks the cure is in the reconsecration of the ministry and of the few persons who believe profoundly in a spiritual life.

#### A Union Meeting

Tuesday, Feb. 14, the directors of the State and City Missionary Societies broke bread together and looked with mutual sympathy at the problems which each is seeking to solve. The difficulties which attend the evangelization of the state are great. With an income ten times the present the gospel could not be given an efficient way to fields now open and asking for aid. To meet the saloons in our mining towns the Church must have adequate equipment and ministers in sufficient numbers and with sufficient ability to visit and persuade families which need the gospel. The city, too, with people speaking at least forty different languages, is calling for larger gifts than ever. Each society is aiding and encouraging the other.

#### Founder's Day at Knox

Founder's Day, Feb. 14, was a great occasion for the friends of Knox College, Galesburg. President McClelland announced the success of the effort to add \$100,000 to the college endowment. Knox is one of the older institutions of the state, and has had a noble history and done a useful work. Under President McClelland its growth has been marked, and although closely connected both with Presbyterians and Congregationalists, and thoroughly Christian in its spirit, it is independent in government. The college greatly needs a gymnasium, and a beginning has already been made toward securing the \$25,000 which it will cost.

#### Death of Prof. George S. Goodspeed

The University of Chicago has met with a severe loss in the death, Feb. 17, of one of its most useful and brilliant professors, after a week's illness of pneumonia. Dr. Goodspeed was a student of comparative religions, and was recognized as one of the most promising young professors in the country. He was born in 1860, graduated at Brown University in 1880 and at the Divinity School in Chicago in 1883. His first pastorate was in Sonoma, Cal., whence he was called to Springfield, Mass. From 1889 to 1891 he was a student in Yale, where he took the degree of Ph. D. The following year was spent in study in Germany, and since that time he has been connected with the Divinity School of the university.

#### Charges without Proof

Mr. Frank D. Commerford of Chicago has been expelled from the state legislature by a vote of 121 to 13, for accusations brought

against the body which he seemed unable to prove. He had described the legislative assembly as "a public auction place, where privileges are sold to the highest bidder, and that without party affiliation; there are grafters in both the Democratic and Republican parties." Mr. Commerford tried to excuse himself by saying that in the address in which these words are found he was referring to other legislatures, but being required to furnish the evidence on which he based his charges, and being unable to do so, he was expelled. On leaving he made a violent speech, in which he reiterated the charges, and it is now reported that he will repeat them before the Grand Jury of Sangamon County and seek for an indictment against some of the men whom he declares are guilty.

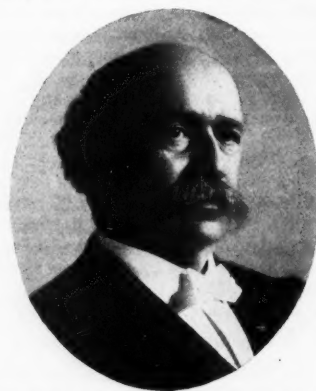
Chicago, Feb. 18.

FRANKLIN.

### A Tribute to Dr. Michael Burnham

BY A ONE-TIME NEIGHBOR AND AN ALL-TIME FRIEND

The resignation of Dr. Michael Burnham from the pastorate of Pilgrim Church, St. Louis, at once marks an era in one of our great churches and calls attention to the qualities of a prominent preacher. As the



REV. MICHAEL BURNHAM, D. D.

largest church of our order in the Southwest, Pilgrim has been active in organizing a dozen or more other churches in St. Louis, has put more than \$100,000 into Drury College, has watched over the four academies of the state and has never turned a deaf ear to any reasonable national or world appeal. The rapid drift westward of the population in its parish has created a financial situation which seems to require the removal of the church to a point some two miles distant. Dr. Burnham, feeling that his health may not be equal to the heavy demands incident to this new situation, asks to be released March 1. He plans to rest a few months with his married daughter in Denver, and then to be ready for another field.

He has held four important pastorates—Fall River Central, Roxbury Immanuel, Springfield First and St. Louis Pilgrim. In the decade in his present field, he has welcomed 577 members to fellowship, of whom about 200 came on confession, and the benevolences have aggregated about \$110,000. The church passed strong resolutions of appreciation and continues his salary to Sept. 1. He has long been prominent in denominational affairs and is now a corporate member of the American Board, trustee of Amherst College, Hartford Seminary and Drury College, and director in the St. Louis City Missionary Society.

Many will think of him first as a preacher, his gifts in this direction being conspicuous. Following closely the theology of Professor Park, under whom he studied and for whom he has never lost his student admiration, he has been able to interpret the great truths of systematic theology in the light of a large

human interest. Those who knew him in his early labors in Fall River in connection with the building of their magnificent edifice and those who saw his management of the Campbell-Morgan meetings in St. Louis during two seasons may incline to emphasize his worth in executive spheres. But for those closest to him, that which overtops all in his character is his wonderful capacity for sympathy as pastor and friend. He is a modern Great-heart. He reminds one of Gilder's fine lines:

A power was his beyond the touch of art  
Or armed strength—his pure and mighty heart.

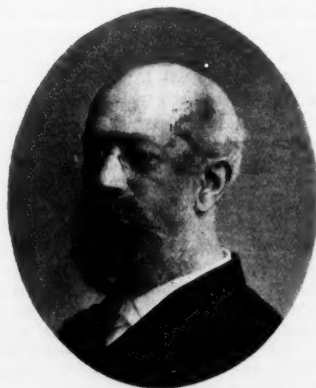
Tears were on every side in Pilgrim Church when he read his resignation, and in the sense of loss which came to his people affectionate admiration for her who has stood by his side these many years and has added greatly to his usefulness was a prominent factor. Dr. and Mrs. Burnham will leave St. Louis with the regrets and best wishes of a multitude of friends not only in Pilgrim, but in the other churches of the city.

C. H. P.

### Dr. H. A. Schauffler

The name of Schauffler is an honored one in modern Christian history. It has always stood for pure character and untiring and fruitful service in mission fields at home and abroad. Rev. H. A. Schauffler, D. D., who died in Cleveland Feb. 15, was worthy of the name he bore, and passed it on to his children made even more honorable by his own unselfish and consecrated life. As superintendent for so many years of the work among the Slavs carried on by our national Home Missionary Society he was widely known throughout the country. A familiar figure at many religious assemblages, he was influential not only in Cleveland, which he made his headquarters, but at various points where little groups of foreigners rendezvous here and there in the West. He has been ill for some time. Sec. J. G. Fraser of Cleveland expresses the opinion of all who knew him well when he characterizes him as a strong man and true friend.

Dr. Schauffler was born in Constantinople, Sept. 4, 1837. He graduated at Williams College in 1859, and after courses at Andover Seminary and the Harvard Law School he went back to Constantinople to be professor in Robert College. From that institution he entered the service of the American Board as missionary, working part of the time among Mohammedans. He was then transferred to the Mission for Bohemians, with headquarters



REV. H. A. SCHAUFFLER, D. D.

at Prague and later at Brünn. Returning to this country on account of the health of his wife, he took up the work among the Slavs under the auspices of the Congregational Home Missionary Society as superintendent. He established churches and paved the way for the education of many Slavs who desired to work in this land among their fellow-countrymen. Dr. Schauffler was a notable linguist, being at home in the English, German, French, Greek, Turkish and Bohemian languages.



## The Welsh Revival in Its Later Stages

By Rev. F. B. Meyer, London

The views of the pastor of Christ Church, London, who comes to this country next month on an evangelistic tour, will interest all who are following the remarkable awakening in Wales. We quote from Mr. Meyer's recent article in the *London Christian*.

No money is spent on advertising the revival meetings. No need to print Evan Roberts in large type in order to secure a crowd. It is the presence of the Holy Spirit in mighty power that attracts. Still, the lack of direction is rather disconcerting to a stranger, though in our case the difficulty was lessened by meeting groups of people hastening to the chapel; and we had the great pleasure of conveying thither the mother of the young miner-student whom God has so greatly honored.

Mrs. Roberts is a happy woman to-day. She said that her step was much lighter than it used to be, and her heart is lighter. She told of the early years, when her husband broke his leg and the lad had to go to the mine; and how even then he was different from other lads; had always a book in his hand and cared for religion. She told how, before the revival came, he could neither eat nor sleep. Then the now familiar narrative of the outbreak of the revival at Loughor was told again; and then the account of the baptism which had come to her after seeking it for eight days—"a kind of burning in my heart."

### PRAISE AND PRAYER

So we get to the little chapel, perched on those Welsh hills, the central building amid clustering cottages. It would seat about 600, and was filling fast. The area and galleries were soon packed with young miners, with women and girls, with men in the prime of life; two or three ministers in the big square pew below the pulpit; but no hymn-books, no organ or piano—these were not needed to lead that magnificent singing, which rolled in successive billows of harmony over the congregation. What noble tunes! And the hymns full of the music of the gospel! Again and again you catch the names of Christ, of Golgotha, of Calvary! Such voices also, each trained to its part!

Two hours pass in prayers from old and young—from women for their husbands, from men for their mates—in singing and in little snatches of exhortation; but most of these are cut short, especially where the speaker is inclined to be prosy. Mr. McTaggart speaks a little in English, on the filling of the Holy Spirit; and there are one or two English choruses, as, "For you I am praying," but the volume of sound is doubled when the congregation falls back again into the grand, familiar, sacred Welsh tongue, the language of childhood, of early memories, of sacred association with the sainted dead.

Presently Mr. Evan Roberts enters—a tall young man of twenty-seven years, with a pleasing open face, a winning smile, dark searching eyes, unobtrusive, simple, strong. No weakling this, but a man born to lead, and certain to be known as one of the great religious forces of the coming time! This is the man whom God has awakened to hold

communion with Himself from 1 till 5 A. M. for three successive months, promising that a revival should break out, which like a tidal wave should sweep through the world. What wonder that he who has seen God is a master of assemblies, and that hearts bend before his words, though these may be the simplest!

### DEALING WITH SCOFFERS

Shortly after entering he speaks a few words on the necessity of obeying the Spirit, which are interrupted, first by corroborating testimony on the part of two or three who feel impelled to bear witness, and then by bursts of song. The meeting next falls to prayer; and amongst others a young miner in the gallery mentions that some men behind him are mocking, and he prays for their conversion. Thereupon one of the men referred to gives the direct lie to the statement, and says that he is quite prepared to be convinced of the existence of God, if some tangible proof were given.

This challenge greatly agitated the meeting, and especially Mr. Evan Roberts, who cast himself on his knees, and began to wrestle for these two with the most terrible anguish of soul that I can conceive of. It was as though he were a father in agony for the life of his only son. His outcries were heartrending to listen to, and a friend of mine started a chorus to drown them. There was no effort at display, no unreality, no false emotionalism, but just travail of soul. Shame on us that so few have known it! That we have so callously considered the hardness of impenitent sinners! That our eyes have so seldom been fountains of tears! They told me afterwards that they were obliged to use a handkerchief to dry up the pool of tears upon the chair over which the revivalist bent.

After some time spent thus, he challenged the men to yield, and on their refusal he asked all the congregation to join him in prayer. In a moment every person in the place rose up, and knelt down; a hurricane of audible prayer swept through the place, and for some ten minutes the air was heavy with sobbing, strong crying, and prayers audibly uttered by 500 voices. I have heard nothing like it in my life. It reminded me of the piercing cry which arose to heaven when The Princess Alice went down with her living freight. A knot of people gathered round the two unyielding souls, and so we continued. Then Mr. Roberts called for an interval of silent prayer, and read the passage from Exodus where the people are bidden to stand still and see God's salvation. It was one of the most moving spectacles that can be imagined, and it was impossible to speak for tears. What wonder that under such a strain of emotion two or three fainted, and had to be carried out; but these episodes were hardly no-

ticed, and could not break the holy spell which was on all hearts. . . .

### EMOTION UNDER CONTROL

They who merely read such descriptions as this may think that the meetings are characterized by emotional excitement. But that is not the case. There are undoubtedly strong excitement and deep emotion, but these are well under control; and beneath all that can be accounted for by the influence of highly-exalted moods of soul on other minds, it is undeniable that the power of God is working after the fashion of those wonderful scenes of which our fathers have told us in 1859.

It is pre-eminently a young people's movement. Boys and girls, young men and women, crowd the chapels. The keynote is Calvary. The personality and work of the Holy Spirit are in every prayer and on every tongue. The pent-up power of godly people which has too long been restrained has broken loose, and before it the ministers are silenced. One told me that he felt that things would never again be as they had been in this direction, but that liberty of utterance would have to be conceded (during a part at least of the ordinary services) to the speech of the Holy Ghost through consecrated lips.

A new way of closing the cranks and bores, who have been the bane of our open meetings, has been discovered in the power of sacred song; and an example has been set which may well be adopted universally. Of course there will have to be definite teaching, and even now I think there is room for more wise counsel than is for the most part permitted. But such things as these will necessarily right themselves as time goes on. In the meanwhile, there can be no doubt that God has answered prayer and visited his people, and that the marvelous and widespread ethical results attest that this is the finger of God.

The regular annual conference of leaders in the Young People's Missionary Movement is to be held at Silver Bay, N. Y., July 21-30. Bishop J. M. Thoburn is to be the pastor of the conference and to conduct a daily devotional service. Among the speakers already announced are Messrs. R. E. Spear, J. R. Mott, S. B. Capen, J. W. Baer, Von Ogden Vogt, H. W. Hicks, Don O. Shelton and Dr. W. M. Bell. Additional information concerning the conference may be secured from Mr. H. W. Hicks, 14 Beacon Street, Boston, or Mr. Don O. Shelton, 287 Fourth Avenue, New York city. Silver Bay will be more attractive than ever this year to Christian workers in view of the fact that the property has now been acquired, at a cost of \$100,000, by an association of twenty-seven men, representing all the various conferences that are customarily held there. The executive officer of this association is to be D. N. Yarnell, recently general secretary of the West Side Y. M. C. A., New York.

## "But We See Jesus"

A Sermon Preached by Rev. W. J. Dawson, in the First Church, Lynn, Feb. 10, 1905 \*

"We see not all things put under man, but we see Jesus."—*Heb.* 2: 8.

"Wherefore he is able to save them to the uttermost that come unto God by him."—*Heb.* 7: 24.

The great conception of the writer of these words—whom we may assume to be the apostle Paul—is of Jesus Christ as the center of the universe, the center of authority, power, reverence, the holiest among the mighty, the mightiest among the holy, all things converging upon Christ, all things radiating from Christ. He is the Lord of two worlds—one that is in accord, another that is in revolt. All the worlds are hastening to the coronation of Jesus, and, last of all, this world, which he has purchased with his own blood, shall own him King of kings and Lord of lords, and Christ shall be all in all.

That is a magnificent conception. But I can understand some one saying: What has it to do with me; it may be of interest for the writer of epics and the dreamer of dreams and the master of intricate and sublime theologies, but what has it to do with me, living a hard life in a harsh and a difficult world? The answer is, The apostle Paul lived a hard life in a harsh and difficult world, and he found he couldn't live it at all without the vision of Jesus. Every humblest, plainest man seeks for some explanation of the world in which he lives, of himself and of the meaning of his destiny. There is no more pathetic saying in recent biography than the last austere sentence in the autobiography of Herbert Spencer, who all his life was antagonistic to religious creeds: "I have come to regard religious creeds with a sympathy based upon community of need." He had come to feel what every man feels sooner or later—that life is a mystery, that he himself is a mystery and that the future is shrouded with mysteries. We want an explanation; we want help to understand who we are, what we are and what we are meant to do.

The writer of this epistle has a threefold vision upon this subject. First, the lost sovereignty of man. There's something wrong with man; there's something holds him back and prevents his being what he ought. Second he has a vision of Jesus Christ restoring the lost sovereignty to man. Christ has regained it, and has put under his feet the things that make for our defeat, our sin and our misery. And thirdly, he sees Jesus Christ as the hope of humanity. Christ interprets man, vindicates him and raises him to his own level. He is able to save to the uttermost all that come unto God by him. It is as though, standing on some shining coign of vantage above the tumult of this troublesome world, the apostle says: "I see all that you see, the brutality, the folly and the perversity of mankind; but I see something that you don't see, I see Jesus. I see Jesus taking manhood up into Godhood. I see Jesus ascending to his Father and your Father. I see mankind ascending in and through Jesus and getting back the lost sovereignty. For he is able to save to the uttermost."

### THE LOST SOVEREIGNTY OF MAN

Two moods come to us when we think about man. The first is one of unbounded adoration, or at least of admiration. We see man evincing a mastery over matter possessed by no other creature upon the face of the globe, and we are lost in admiration of ourselves. It is Shakespeare's mood when he speaks of man as "godlike in apprehension," and as being the very "paragon of animals." It was Dr. Hillis's mood one afternoon when walking over Brooklyn Bridge he pointed out to me the vastness of the structure and the mar-

\* Stenographically reported by W. J. Rose and revised by the author.

vel that in the brain of that tiny human creature walking across the bridge there was the power to create it.

But there's another mood that comes to you when you think about man. You don't see his greatness, you see his futility, his impotence, his misery. All things put under man? Why, it seems an insult, mockery to use the words of a creature who appears to be the sport of calamity and the fool of circumstance! All things put under man? Where do we see it? Alas, we see, on the contrary, man constantly ground down beneath things he ought to be master of—his lusts, his follies, his vices. And man can sink so low, he can become so bestial, he can become so malevolent in his temper, and so brutal in his conduct, that a decent dog might scorn him, if the dog were capable of understanding what his master was.

And here is the whole paradox of humanity—greatness and meanness, magnificence and littleness, interwoven and intermixed in the nature of man. And the figure by which the writer of this epistle explains the strange paradox is this—lost sovereignty, fallen kingship, degraded royalty. You have lost your sovereignty, the crown has gone from you.

The question, therefore, that at once comes to your mind, as it came to the mind of the apostle, is this, Can you get it back again, can man regain the lost sovereignty? He is under a threefold thralldom—to sin, to self and to death. He falls of moral grandeur through sin, he fails of nobility through selfishness, and he fails of permanency in his designs through death. To be truly great man ought to be sinless, unselfish and immortal. Can man become that? And the reply is, "We see Jesus." We see Jesus born as we were born, toiling as we toil, tempted in all points like as we are tempted, suffering death as we must suffer it, and yet in all things conqueror over sin, over self, and at last over death. And the great word echoes down to our forlorn hearts, "Till we all come to the stature of a perfect man in Christ."

### WE SEE JESUS

We see Jesus putting sin under him, and thereby teaching us that it is possible for us to put sin under our feet in his grace and strength. The conception of a sinless man belongs to Christianity alone. The conception of a prophet who climbs the stairs of light and listens to the voices of the Eternal and interprets the mysteries of heaven you will find in every religion; but the conception of a sinless man, one who never had a wrong thought and never did a wrong deed, one whose soul was like a clear mirror, on which no soil or stain of pollution rested—that is the conception of Christianity, and it was beyond the invention of man.

The genius of man could never have invented that figure of the Christ, "tempted in all points like as we are, yet without sin." But it was the conception of God made plain to us in Jesus of Nazareth. He stands before his foes who watch him with the sleepless scrutiny of malice, and invites them to convict him of sin. They are silent. He leads no secluded life; he eats bread with the publican while the Pharisee watches, he talks to the Magdalene while the Sadducee listens, he stands amid the thick of human life, amid its infamies and its shames, amid its blackness and its pollution, amid its worst degradation and its hell. Not one stain from all that moral leprosy touches him.

He dies saying, "The prince of this world cometh, and hath nothing in me." His judge says, "He has done nothing amiss." As a lamb, pure and blameless, he goes to the slaughter, for sins not his own. He puts sin

under his feet, he tramples it down like a foul serpent, he bruises the serpent's head. And we, like men in a lazar house, who lift their eyes and see the tall, white-robed figure of the minister of mercy enter in all the beautiful sanctity of health and purity, we look up from the pit where we lie, and we see Jesus. We see that sinlessness is possible, we see that though the serpent has stung us, there is one who slays the serpent. And the voice of Jesus speaks to us, speaks to you, my brother, however low you have sunk. "If we confess our sins, he is faithful and just to forgive us our sins." And "the blood of Jesus Christ cleanseth us from all sin." He saves to the uttermost, and from the uttermost of sin, those who come unto God by him.

### THE WORK OF SELFISHNESS

Again, as I look upon mankind I see self as the ruin of man, and as I look on Jesus, I see Jesus put self under his feet. What is the source of almost every sin? It's self, self. What's the source of that ambition which wades through slaughter to a throne? Self, self. What is the root of that passion which for a moment's intoxicating pleasure will fling upon the highways of life a wronged and blighted woman to be trampled by the wicked and scorned by the righteous, picked by the vultures and flung as carrion to the tomb? Self, self, self. You think of yourself, you live for yourself, you love yourself, and then your selfishness rises up and masters you. You are put under that which you should be over, in just and righteous mastery. You are the bond-servant of iniquity: "He that committeth sin is the servant of sin."

You say, "I know something about that, sir; I was born a slave, and a slave I must die. All my life I have been the victim of my passions; I cannot control them, they control me." O coward heart, awake! O dim eyes, look up! For beside the cross, redeemed with his own blood, stands one who preaches deliverance to the captive and the opening of prison doors to them that are bound. We see Jesus, and we see Jesus giving us back the liberty we have lost, by making us victors over ourselves.

### THE CONQUEROR OF DEATH

Death is the last revenge of sin. The sting of death is sin. Is there any one of us who doesn't fear death? We say we do not, and in the mercy of God there is a sort of insensibility which prevents us from looking long, or thinking far, into the mystery of the dark veil which hangs over the near future. But there are times when the chill wind blows from below the veil and touches us, and we tremble. And there are times when death has entered your house, and has gone out taking the light of life away and leaving you beside the bare hearth and in the lonely room with your memories and your regrets. Death is an awful thing; the fear of death is a fear that lies close to the heart of humanity.

Do we fear death? Hush, weeping Mary, let your tears be wiped away, look, we see Jesus. We see the empty tomb, and in it sit two young men from that city where men are never old, and they say, "He is not here, he is risen." And the voice of Jesus speaks to us as it has spoken beside a million graves to the broken hearts of men through twenty centuries, "I am the resurrection and the life, he that believeth in me shall never die." We see Jesus.

### THE GIFT OF CHRIST

And so, upon those three stairs of trampled sin, conquered self, subjugated death, Jesus has led captivity captive, and has brought gifts for men. And the gift he brings is the



victory he has won. You also may be victor over sin, victor over self, and at last victor over death, for he is able to save to the uttermost all that come unto God by him.

And now let me ask you to try to receive into your minds the most tremendous thought that it is possible for any mind to receive. It is this: as Christ was man, so man may be as Christ. There's a Christ in you, there's Christ in every man, a suggested Christ, an embryo Christ, a concealed Christ. And that Christ may be liberated, and may become a king and a priest under God.

Amazing thought, a sublime impertinence, it would seem, to stand before a congregation of sinning human creatures and say, "There is a Christ in you, you may be as Christ." But didn't Jesus himself say to sinning men, "Be ye perfect, even as the Father in heaven is perfect"? Didn't he say to sinning men, "I go to prepare a place for you, that where I am there ye may be also"?

And I tell you there is a Christ in you waiting for a crown. I see in you nothing, it may be, but your meanness, nothing but that which is repulsive, nothing but that which is little and poor and low. But there are times when I also see in you the Christ that is to be, the Jesus waiting to be liberated. For your heart may become the Bethlehem of the new Incarnation of the Son of God.

"What," you say, "do you really mean to tell us that there is a Christ in that man lying in the gutter, in all the defilement and shame of drunkenness?" Yes, I do, for his name is John Gough. "What," you say, "do you mean to tell me that there is a Christ in that woman whose very mode of life it is an infection for a pure mind to think of?" Yes, I do, for her name is Magdalene. "What," you say, "do you mean to tell us that there is a possible Christ in the man just out of jail?" Yes, I do, he is the dying thief, and the only creature in all God's universe who offered to Jesus the frankincense of penitence and love in the moment when disciples and friends had forsaken him. And to that man Jesus said, "Today shalt thou be with me in Paradise."

#### THE CHRIST IN US

And Christ sees himself in you, and that's why Christ is so anxious to bring you to himself. There was a noble-spirited woman in England whose name was Sister Dora, who attained life-long and beautiful fame by her compassion and love exercised as a nurse; nursing smallpox patients in a large provincial city of England. And when she was dying she wrote to a young girl who was about to enter upon the nursing profession, saying: "Don't take it up as a profession, if you do, you will never go through with it. But learn to think and to feel that whenever you touch your patient you are touching Jesus Christ himself, and then virtue will come out of the touch to you." If it were possible for a Sister Dora to think thus of smallpox patients, is it too much for us to believe that the eye of Jesus looks into our hearts and there sees the promise of himself? It is my business, not only to try to see that Christ in you, but to try to bring that Christ to birth.

You may have to die before the Christ is born in you; you may have to die to your lusts, to your habits, to your evil friendships, to your ambitions. But, O, it is worth the bitterest death-throe of the base thing in you, if only the nobler and the Christlike can come to birth. This thing can be, it can be now. He is able to save to the uttermost all who come unto God by him.

Do you doubt it? Do you really believe in the power of Christ to save men anywhere, whoever they may be, whatever may be their sin? That's the great cardinal truth of Christianity.

#### THE POWER OF CHRIST

Here is a story I take from the life of Catherine of Siena: There was a certain criminal called Niccolo Tuldo, whose mouth was so

full of blasphemies that no priest dared come near him, and Catherine went. She laid her pure hands upon him, and she said to him, "My brother, be of good cheer, the blood of Christ shall bathe thy sins away, the Lamb of God shall be thy redemption." And Niccolo Tuldo died like any gentle lamb; she gathered his head to her bosom, before it was placed upon the block, and he died, saying, "Jesus, Catherine; Catherine, Jesus."

"Ah," you say, "I believe that, you know that happened in mediæval times; all sorts of wonderful things happened in the fourteenth and the fifteenth century, but they don't happen now." Don't they? I will put beside that story a story of yesterday. Compare them.

About two years ago there was a murder of peculiar and brutal atrocity in London. I read about it in the newspapers, and I remember throwing the newspaper from me in a spasm of disgust and saying to myself that if there ever was a wretch who deserved hanging, whom I would be almost glad to see hanged, it was that wretched man who committed that crime, a man called Edwards. I thought no more of it. A few months later I met a friend who was about to receive for the second time the highest honor that his Church can offer him, a reliable witness, and as we were talking over various things, he said to me something about prisons. I said, "What do you know about them?"

"Why," he said, "don't you know that I go to Wandsworth Jail at least once or twice a week to see the prisoners?"

"No," I said, "I didn't know that."

He said, "Do you remember that poor fellow Edwards?"

I said, "You don't mean that miscreant who committed that abominable murder in London?"

"I do."

"What of him?" said I.

"Why, I went to see him and he was as hard as a millstone. I talked in vain; I could make no impression; all I got out of him was one fact, that he had been brought up in a Methodist Sunday school. But I prayed with him, and I left him one night despairing. I had gone to bed; it was after midnight, and a ring came at the bell, and there was a warder from the jail, bringing a message from the governor of the jail—and the governor of the jail or a penitentiary is not the kind of man to be imposed upon with mock penitence. The message was this, 'Come at once; Edwards is converted.'"

Back through the dark night went my friend, and found the unhappy man sobbing for his sins and repeating with a broken voice a verse of a hymn learned years before in the old Methodist days:

Although my sins as mountains rise,  
And swell and reach to heaven;  
Forgiveness is above the skies,  
And I may be forgiven.

Two days later he went to his doom, softly murmuring to himself as he trod the last dreadful stage to the gallows:

Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the nearer waters roll,  
While the tempest still is high.

"I no more doubt," said my friend, "that that poor fellow was converted then I do my own conversion." And if Christ could save a dying thief on the cross, why not a dying thief and robber and murderer in Wandsworth Jail?

#### SALVATION IN THE CONCRETE

I could talk all night about the boundless grace of God in the salvation of sinners. We cease to think much about salvation, because we have ceased to see salvation at work. We have to see salvation in order to believe in saving. Thank God, I have seen it! I have seen it in cases that seemed to be quite as intractable and quite as hopeless as these cases I have narrated.

Here is one incident. Among the many women I have tried to reclaim from shame was a young girl of whom I heard. Her mistress prosecuted her for stealing ten shillings. She was only eighteen, and she was sent to jail, and when she came out of jail she promptly drifted, having no friends, down into the pit of London shame, and there I found her. I got a good woman to take her and to build up her lost self-respect and to win her to Christ. I heard nothing of her for six or seven months, and then I heard this: She got a situation, and the first thing she did when she got a little money was to go back to the woman who had put her in jail for stealing ten shillings, and humbled herself before her, saying, "There's your money, madam, I have brought it back." She had been to jail, she had paid the price, she had paid an awful price, and she did that. If you want to ask whether penitence is real, whether the redemption of the lost means anything, think of that. And that's but one among many stories I might tell you tonight.

#### A CHRIST FOR EVERY ONE

O, let me appeal to you! Perhaps some of you are ready to say: "But you have already made a wrong appeal; you have been telling us about drunkards, you have been telling us about murderers, you have been telling us stories of great criminals. We are not great criminals." Who made you to differ, and in how much do you differ? Who gave you the opportunities you have had? Who gave you the shelter for your innocence?

And, after all, we are pretty much alike beneath our clothes; education is only the clothes of the mind, and good manners is nothing but the clothes of your social position. The human heart beneath broadcloth may be as base as beneath rags. Nothing is more terrible to me in reading the Gospels than this, nothing alarms me so much as that Christ addresses his harshest words to the people who are called "good people." The sins that made Christ angry, the sins that produced from him words that fell upon men like a scourge of fire, were not the sort of sins I have been talking of. They were hardness of temper, selfishness, carelessness of good, cruelty to the poor, love of money, idolatry of Mammon. Think of that, and then tell me whether you don't need a Saviour too, and a Saviour to save you from the uttermost of your selfishness.

Are you the man you hoped you would be, in the days long ago when the dew was fresh upon you and the dream of life unfolded to you? Tell me this, you woman who are living an empty life, full of idle pleasures: Are you the woman you hoped you would be, in that far-off, beautiful dawn when girlhood was ripening into womanhood and the rainbow was over all the world for you? And if you are not, then there is something you want. You want a Saviour, you want a Christ, you want to be brought to the knowledge of the love of God in Jesus Christ.

#### THE TIME FOR CHOICE

May it not be for us tonight the time when we see Jesus? May it not be for some youth of culture here the moment when he sees Jesus? It seems to me, as I think of the words once more, as though they may stand interpreted by the Mount of Transfiguration. Upon that mountain I have stood, and Moses and Elias have been there. I have talked with the prophet, with the poet, with the wise, I have communed with the great intellects, but now it is Jesus only. The others have gone away from me; it is Jesus only, tonight. There's no wisdom for me like the wisdom of Jesus, there's no love like the love of Jesus. My very errors make me cling to Jesus. I say, and may you say it too:

Thou, O Christ, art all I want,  
More than all in thee I find.

There are some here who have just enough of religion to make them miserable. You have never had enough to make you happy. You haven't enough to give you peace, you Christian people whose Christianity is only skin deep. Isn't it worth while, since Christ gives you the uttermost, that you should give him the uttermost? Don't hold back the price any longer. Give him the whole self, and for the first time you will know what the joy of Christianity is.

There are some of you who knew it once. It is a long time ago, those old days when you went to the prayer meeting with glad feet, those days when life was sweetened to you by prayer and the desire for sanctity. As

you look back you say, "It was better with me once than it is now." O, my brother, it may be well with you again. Everything may come back when the burden of your sins goes. He saves to the uttermost, and it may be that here tonight there is some man or woman shut up in utter despair. You say, "There was never a sinner like me; if I told you everything you would turn your back on me." Even if I did, Christ would not.

It is likely I should feel repulsion. I have had confessions made to me that have made me shudder. I have often felt as Henry Drummond said he felt, that he would like to go home and have a bath, for the physical pollution of some sins that he had to deal

with. But though that's true, it is still truer that Jesus saves to the uttermost. And if I didn't believe that Christ could save everybody, I wouldn't believe that Christ could save anybody. If I was not sure that in looking in the faces of any congregation I could say to any poor broken heart, "There is hope for you," I would never look another congregation in the face. But it is because I do know that Christ saves me, and because I do know in my own living experience that Christ has saved the worst of sinners, that I offer you tonight, in his name, free salvation.

Will you have it, will you take the great gift? He is able to save to the uttermost all who come unto God by him.

## The Ministerial Succession in Waterbury, Ct.

Dr. Anderson's Refined and Cultured Ministry

By John Calvin Goddard, Salisbury, Ct.

In the cabinet of the First Church parsonage, Waterbury, is preserved a *rara avis*; it is marked, "No. 1. December 16, 1856," and is the first dove out of the homiletical ark. It was written by a boy on his twentieth birthday, who has thus been writing sermons for lo! these forty-eight years, and naturally craves a rest. Yet the boy was man enough already to have led his class in college, and to have graduated under that famous theological triumvirate, Robinson, Hitchcock and Smith. Mighty men have taught in Union Seminary from time to time; nevertheless, they attained not unto the first three. Who is this youth called from the fields, ruddy and withal of a beautiful countenance? He was heard once to propound the following at a clerical table, "If the daughter of Poti-pherah were looking from her palace to the banks of the Nile, whom would she be likely to see?" Now it is a hazardous thing in these days to spring Old Testament questions on ministers, and a painful pause prefaced the reply, "Joseph and her son."

Like his namesake, he was the gift of one land to another; his Mayflower bringing him over at six years of age. Born amid the Scottish Highlands, and possessing in full the *ingenium Scotorum perferendum*, yet he evinced none of that characteristic which makes the Caledonian stern and wild. "A Scotchman," said Beecher, "ought to be very careful how he makes up his mind, for he never changes it." Dr. Anderson, on the contrary, has ever been singularly open-minded, with an ear for every argument, and a mind in equipoise. He never had the controversial spirit so dear to the Scotch heart, and, though fully able to slay a lion in the pit in a snowy day, he has preferred to give his antagonist a chance, to live and let live. For to our Duns Scotus the philosophic years came early and still abide, bringing with them the scholar's mind, the late hours, the many books, the wide horizon.

He is a living illustration of his own masterly plea for culture in the ministry. In this noble paper, after citing Mark Twain's interview between Scotty Briggs and the theological student on the one hand, and Foster's essay on The Aversion of Men of Taste to Religion, on the other, he argues that a minister, thus brought in contact with all kinds of men, while recognizing his ignorance in their special fields, should yet "possess that comprehensiveness which gives him a certain advantage over them all."

How broad was the field he covered! As a young missionary in Illinois he traveled a thousand miles on foot. He sat among the sanhedrin of the American Antiquarian Society. For twenty years he has been one of the pilots of Yale University. He has made a special study of the Indians, and as collaborator with the Bureau of Ethnology at Washington took for his field the Algonquin family of languages, accumulating meanwhile an in-

valuable philological library and a large collection of stone implements. The list of titles of his historical writings fills three pages, while the history of his own city in three quartos, which he edited and partly wrote, might well stand for his monument. For more than a year he was acting editor of the *Waterbury American*. Member of the Social Science, the Philological and other learned bodies, he wears worthily a halo of corporate and literary honors, to which Yale has contributed an S. T. D.

Still, this sketch concerns not primarily a man of letters, but a minister, the pastor of three "Old Firsts" in succession. It was the coldest day of the winter of 1865, two months before the surrender of Lee, when he preached first in Waterbury. It was a colder day yet in the City of Brass when he surrendered that charge. He has grown into all parts of the civic, social and religious life of the place. Your true scholar is no recluse. Under his ministry has been builded a great house of worship, a beautiful parsonage and a many-sided ecclesiastical corporation, in whose "exhibit of machinery" one may count fifteen organizations within the parish, and twelve in affiliation. He has stood for a dignified worship, a conservative faith, a Christian catholicity. He has never practiced the *jin jitsu* of spectacular methods, but has exhibited the quiet power of a workman that needeth not to be ashamed, his mind radioactive, his heart a central sun. As to personality, Dr. Anderson has always looked the gentleman he was; his garments, his manners, his language spell refinement; his native dignity is never absent, and even when others are excited he is never known to say a foolish word or do an indecorous thing. Master of assemblies, he always rises to the occasion and helps to make it.

This is not an obituary notice, nor an attempt to forestall the recording angel; but I cannot forbear to close with two verses, which are inscribed on the north face of the Soldiers' Monument, written by a true poet, the subject of this sketch; for they illustrate the quality of his muse, and the closing lines of each stanza embody the feelings which Waterbury and Connecticut entertain for him today and will hold for him hereafter.

Brave men, who, rallying at your country's call,  
Went forth to fight—if heaven willed, to fall!

Returned, ye walk with us through sunnier years,  
And hear a nation say, God bless you all!

Brave men, who yet a heavier burden bore,  
And came not home to hearts by grief made sore!  
They call you dead; but lo! ye grandly live,  
Shrined in the nation's love forevermore!

How is our heart enlarged by trials and afflictions! For these pluck out the thorns of anxious thoughts within us, and enlarge the heart for the reception of the

divine laws. For, says he, In affliction Thou hast enlarged me. Then do we walk in the way of God's commandments, well prepared for it by the endurance of trials.—*Hippolytus*.

### Charles A. Dinsmore

MINISTER AND SCHOLAR

Our denomination has a legacy in its traditions of superior loyalty to two great movements which grow out of and are allied with the Christian gospel, namely, the movement for enlightenment of men through education and the movement which bears fruit in permanent literature—informational and inspirational. Compared with other denominations in this country our record in this respect is still one of which we can be proud.

Certain tendencies among us, but by no means peculiar to us, of late years have worked against such creative work in literature as many of our younger men would have liked and were competent to do, but have failed to do because they have become church administrators and public servants in philanthropy and social reform.

To Mr. Dinsmore's credit it is to be said that, though charged with responsibility for carrying on a pastorate with educational and philanthropic as well as evangelistic features, in a section of Boston rapidly changing in the quality and make-up of its population, a section where Protestantism is face to face with new conditions and critical problems, and though alive to all sociological movements, he has set before him an ideal as a scholar, as a man of letters, as a friend of authors and editors.

To this ideal he has lived up with more than usual success. Two mornings a week he has set aside for definite quest of knowledge and power, and investigation of problems other than ecclesiastical and sociological; a great, perennially interesting figure in literature—Dante—has been studied from all points of view, those of history, of theology and of literary criticism. Study of Dante has led to study of correlated matters naturally suggested by the life and ideas of so great a man living in so important a time. This light has been shed upon the history of theology of the past, and a background given for speculation as to the theology of the future.

This study accounts to a considerable extent for the emphasis in his preaching on the doctrinal aspects of religion; it has borne fruit for the larger public in his admirable books aiding students to a better understanding of Dante, books that have won for him the praise and friendship of some of the best known American and European students of that author; and it will bear fruit in the fu-



ture in yet other books bearing on fundamental doctrines of the faith.

Mr. Dinsmore is a clean cut thinker, an orderly and doctrinal preacher, modern in viewing some problems of philosophy and theology and conservative in his opinions on others. His ideal as a preacher is to create a congregation whose members have definite religious convictions upon which to build a

strong Christian life. His homiletical purpose is to bring things to pass, to move the will to decision as well as to inform the mind; and to this end he has labored in Phillips Church, with a record of accessions on confession not surpassed by many churches in Greater Boston. The church has more than held its own at a time when churches of other denominations have declined in membership. Pastoral

care has been constant, organizations for special elements of the congregation have been created and strengthened. He has deepened the spiritual life of the people as well as broadened their intellectual horizon. His departure is felt as a personal loss by every member of the congregation as well as by many friends through the whole city.

G. P. M.

## The Campaign of Evangelism

### The Dawson Meetings in Maine

Mr. Dawson's reception in Maine has been marked by an interest and enthusiasm seldom given to any great preacher of national reputation. Coming, as he did, under the direction of the committee of the National Council on evangelism, he was sure of hearty welcome. While much was expected, no one could have anticipated the deep spiritual interest and response that met him wherever he preached. His addresses were marked by sanity, spiritual vision, intellectual brilliancy and power. While the dominant note is the old story of evangelism, yet it is an evangelism presented as the normal spirit of a Church that acknowledges as its Lord him who "came to seek and to save the lost."

Mr. Dawson began his mission in Bangor Feb. 12. He struck the evangelistic note in his opening sermon at Central Church on The Evangelism of Jesus. At this service, held in union with First Church, the congregation, made up largely of the thoughtful and cultured people of Bangor, was profoundly moved.

In the evening the service was held at the First Church in union with Hammond Street, Central and Brewer Churches. Hundreds were turned away. Mr. Dawson preached on the Dying of the Lord Jesus. The sermon deeply moved one of the most cultivated audiences ever gathered in a Bangor church. On Monday afternoon Mr. Dawson spoke at Hammond Street Church, telling his thrilling story of the transformation of his cultured church into an evangelistic center. He closed his mission at Bangor in First Church, demonstrating to a large congregation that Jesus is able to save to the uttermost. He made a profound impression upon the religious thought and life of Bangor. Men are saying that normal evangelism has found its man and the man has ushered in a new era of evangelism.

Similar meetings were held at Lewiston on Tuesday. Ministers and people gathered from far and near. More impressive than the great crowds was the atmosphere of spiritual intensity and earnestness. The mission at Lewiston, though limited to one day, sufficed to kindle a flame of evangelism in the hearts of many that will not soon die out.

On Wednesday afternoon Mr. Dawson began his mission at Portland. Here he was joined by Dr. F. E. Clark of the national committee. The local committee had arranged for a conference to be held in the chapel of State Street Church. But so large was the crowd that the service had to be held in the auditorium. That they had not come merely for curiosity was seen by their persistent attendance. In the evening service, State Street Church was crowded as seldom in its history. Hundreds were turned away. The congregation listened for fifty minutes with closest attention.

The services on Thursday were held in Second Parish Church. The stillness at the close of the sermons was a witness that the hearts of the people were touched with the moving appeal. The last sermon, on We See Jesus, closed his mission in Portland. At the close of the sermon Dr. Clark spoke a few impressive words. With bowed heads the people listened and repeated after him the words, "Speak, Lord, for thy servant heareth," "Lord, what wilt thou have me to do?"

On Friday Mr. Dawson spoke at Brunswick

to an audience that filled the large church near the college green. The college classes had been given up for this service, and hundreds of students filled the transepts and rear pews. With rapt attention the audience listened to the story of Evangelism in London.

The mission in Maine closed with the service at the Winter Street Church, Bath. A great audience greeted him here as elsewhere, and this, too, on a cold and stormy evening. His message on Normal Evangelism struck home to all hearts. This campaign cannot be without far-reaching results. It quickened hundreds of ministers, gave new power and influence to the work of the church.

The only criticism of his mission was that it was too short. But this was inevitable from the many demands for his services. Maine needs a ten-day mission at the centers where he may garner the fruits of his preaching. But the state is grateful for his visit. He has preached for a verdict and thousands of Christians who never believed before are convinced that "the Son of Man is come to seek and to save that which was lost." J. S. P.

### Mr. Dawson in Boston

The series of two weeks' meetings in which Mr. Dawson is to be a leading participant has begun in "splendid fashion"—to quote Dr. Little of Dorchester, in whose church the first meetings were held last Sunday afternoon. The twenty-five churches of the Suffolk South Conference which took the initiative in inviting Mr. Dawson to this section were well represented by large delegations which nearly filled the floor. Admission to the gallery was by tickets, and three times as many persons as could be supplied were ready for the opportunity to hear Mr. Dawson. In the afternoon he told the story of his work in London, and in the evening he preached on the Evangelism of Jesus. The service came to a strong and impressive close in the repetition of sentences of consecration and of silent prayer similar to that at Portland referred to in another column. In the afternoon before the sermon, Rev. E. H. Rudd spoke tenderly and persuasively, as did Dr. Allbright in the evening. A simple luncheon was served to the delegates between sessions.

Park Street auditorium was crowded Monday noon, when the first of a series of daily meetings for men only was held. Mr. Samuel B. Capen presided and Rev. Reuben Thomas, D. D., conducted the devotional exercises. Mr. Dawson cherishes large hopes for these meetings, on which he will center much of his energy.

Monday evening he spoke at Union Church and during the successive evenings of the week was heard at different points in the suburbs.

### The Fire Spreading

Your Evangelistic Number of Feb. 4 has done a great service to the churches. It is stimulating from beginning to end. It makes one's heart throb with new hope, desire and purpose. Nothing is so quickening as the story of the Spirit's work anywhere and everywhere. Awakenings are contagious. To tell their story is to reproduce their spirit. You have warmed my heart and the hearts

of many in all our churches. My church committee was deeply impressed as I read portions of the narratives to them. We are praying that the tidal waves of new life may reach us.

Cincinnati.

D. M. P.

### Two More Things the Old Evangelism May Teach the New

May not two important features of the old evangelism be added to those you named recently as things which the new evangelism may learn from the old? One of these seems to me to be the insistence on righteousness that was a strong element in the evangelism of fifty and more years ago, of which more recent evangelism makes far less. The other is the old insistence that a true revival began in the concern of the Church for its own sins before it ventured to appeal to the unconverted. The old revival had a strong ethical content and a deep sense that the Church itself should first make itself pure as possible before it could successfully appeal to those outside. Do not too many of our efforts to reach outside the Church fail because those outside do not feel the appeal of a repenting, confessing church but of rather complacent people who would like to have others come and be as good as the Church? Of course this is not put in words but it may be true in spirit. Are not churches often guilty of conduct, in the management of their own business, for example, that is condemned in business circles? And does not this point need to be made in connection with our study of the needs of the new evangelism?

Auburndale, Mass. SAMUEL W. DIKE.

### Western Pennsylvania Being Stirred

Since the Des Moines council the keynote of *The Congregationalist* has seemed to me earnestly spiritual and equally helpful. Every Pentecost is followed by evangelism and revival. That of the council has this mark of genuineness. Your paper has been inspiring and helpful, and I have read some of your editorials and correspondence in my prayer meetings. A great general, interdenominational movement is now under way with us, involving thirteen denominations, twenty-seven cities and towns and nearly 350,000 people. The revival in Wales is especially influential among the thousands of Welsh Americans hereabout who keep in close relations with the Cambrian conditions.

Scranton, Pa.

I. J. LANSING.

I have not in all my ministry seen such awakenings as I have been privileged to have a share in since the first of October. If there has been one distinguishing feature in all this work, it has been the unparalleled interest of the men in spiritual things. I have preached to more men during the past three months than ever before, and they have literally flocked to Christ. Men everywhere seem to be hungry for the gospel. They are getting sick of sin and have a growing sense of the need of the Saviour.—J. WILBUR CHAPMAN.

## The Religious Education Association

A Large Attendance at the Third Annual Convention. Valuable Papers and Addresses. Notable Constructive Action

From the opening words of Job's superb apostrophe to Wisdom, read at the first service Sunday evening in the Old South Church, to the closing words of Pres. Charles Cuthbert Hall's large planned and fervently delivered address on the Cosmopolitanism of Jesus' Religion at the closing session in Tremont Temple, the dominant note of the convention was that of sincerity and reality, rejection of provincial views of truth and life, and a determination to keep married Religion and Education too often divorced hitherto.

### TEMPER AND QUALITY

The temper of the meeting was irenic, and the choice of speakers inclusive—Protestant, Roman Catholic and Ethical Cultivist. The program was symmetrical, if somewhat elaborate, and natural in its progression of thought. Its opening theme was, How Can We Bring the Individual into Conscious Relation with God? It passed to the theme of The Place of Formal Instruction in Religious and Moral Education, thence to that of Development in the Individual of a Social Conscience, and from that to How Can We Quicken in the Individual a Sense of National and Universal Brotherhood?

It was a meeting singularly devoid of rhetoric for rhetoric's sake. It was one in which the percentage of men attendants was high, men representing all shades of theology, but among whom the conservatively liberal dominated, men of many denominations and sects, hospitable to truth from whatever source. The proportion of time given to discussion of the mechanism of the Association's own life was small, notwithstanding important action was taken. Attendants got what they expected to get to a larger extent than is often the case. Eminent speakers kept engagements and at their own charges. Most speakers kept within the time limit given them, and time larceny, as a rule, was stopped by presiding officers.

More than at previous conventions of the Association public interest and approval was shown, not only by larger and more constant attendance on the mass meetings in Park Street and Tremont Temple and especially in the departmental meetings, but by the courtesies shown by the state speaking through Lieutenant-Governor Guild, by the citizens of Greater Boston in the formal welcome of ex-Secretary of the Navy Long and a reception in Faneuil Hall, by the welcome given to delegates by officials and faculties of Harvard University and Wellesley College and by the space given to reporting the convention by the Boston press. The convention felt itself at home in an atmosphere where religion and education have always gone hand in hand and where truth is freely thought and freely spoken.

### THE GROWTH OF THE DEPARTMENTS

Attendance on the numerous departmental sessions, held Wednesday and Thursday in quarters courteously provided by local ecclesiastical and educational organizations, varied with public interest in the themes. Thus the departments of religious journalism and of church music and architecture in the nature of the case could not expect to have and did not have the attendance which the departments of the Sunday school and elementary education had, nor even as large attendance as the departments of higher institutions of learning and theological seminaries. But the im-

pression gained from many of these department meetings was that there much of the best work of the Association thus far has been done and will be done in the future, the results varying with the enthusiasm and intelligence with which the departmental officers work out their program during the year and the freshness and thoroughness of the data brought before the department for discussion. Here, as in the main mass meetings, the danger is of too many formal talks and papers, and too little debate and comparison of views.

### ORIGINAL INVESTIGATIONS

The session of this year will be memorable for one or two papers in which the data gathered and the generalizations made can be

seminaries. It was not a paper of impressions so much as one of inferences from facts drawn from a wide range of territory and furnished by competent witnesses, hence the profound impression it made.

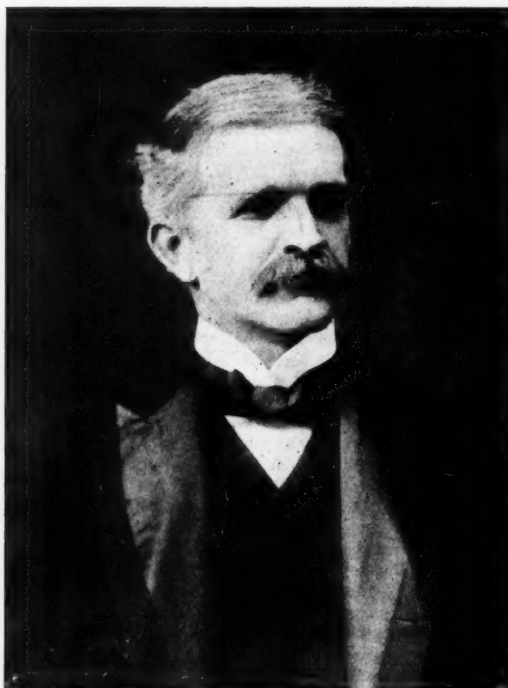
If as the years go by the Association can multiply formal papers of this kind, to be read at general or departmental sessions, it will greatly increase its usefulness and prestige; and this it plans to do. The Council arranged at this meeting for commissions which as soon as may be will prepare a limited bibliography of religious education such as pastors, teachers and those interested might well use; another commission will endeavor to solve the difficult task, and satisfy the clamant need of a book of religious devotions which Protestant, Roman Catholic and Jew would welcome for use in schools where children of various faiths study. The Council also has appointed a commission to devise a system by which the State may better collect religious statistics now very imperfectly and inadequately gathered. Obviously if representative groups of wisely selected men will carry out these commissions in a worthy way, their reports will be among the most valuable features of subsequent conventions, and the interest and generous support of the public both in attendance on the meetings and gifts to the Association will be increased.

### PERSONALITIES WHO COUNTED

In all such conventions interest centers in men as well as on topics. Some men confirm reputations already made, some lose prestige, some hitherto absolutely or relatively unknown spring into prominence. Though not present, the personality of President Harper of Chicago University was part of the convention's life; his extremity of physical peril and impending serious operation under the knife called forth formal and informal tributes to his worth and to his pre-eminent service for the Association. Pres. Cuthbert Hall presided with admirable courtesy and firmness, and by prayer and formal addresses created an atmosphere of spirituality and enlarged the horizon of all, especially of those who believe in our nation and its mission as an exponent of Christianity in Asia.

The presence of men like Presidents G. Stanley Hall of Clark University and H. C. King of Oberlin College, and Professors George A. Coe, E. D. Starbuck and H. H. Horne, whose books, dealing with education in its relation to ethics and religion, have made them conspicuously helpful and eminent, doubtless attracted many attendants to the convention and certainly enriched its deliberations.

Prof. J. M. Coulter of the University of Chicago has not been well known in the East hitherto, but since his address on Science as a Teacher of Morality, and his exposition of how, using the scientific method of induction, he has come himself and has led others to see in Jesus Christ the norm of truth and life in the religious and ethical spheres, he can count on close attention to whatever he may write or say. He still is a bit foggy in his understanding of the legitimate place of theology in the circle of the sciences, though not as much so as President Pritchett of the Massachusetts Institute of Technology, but he has a vigor of thought, lucidity of speech, sureness of aim and method and reality of rel-



BISHOP W. F. MCDOWELL, LL. D.

Newly elected president of the R. E. A.

*Bishop McDowell is a native of Ohio; graduated at Ohio Wesleyan and Boston Universities; after important pastorates he became chancellor of the University of Denver; and in 1899 was chosen corresponding secretary of the Board of Education of the Methodist Episcopal Church; and at the last General Conference was elected a bishop. He is a forceful yet winsome personality*

said to have that scientific foundation and permanent value which as the years go by will, it is hoped, characterize many if not most of the addresses and papers presented. President Perry of Marietta College brought before the department on theological seminaries statistics respecting the falling off in the supply of candidates for the ministry and the reasons therefor, which surpass in range of inquiry and reply any of which we have knowledge; and in the light of his generalizations on data so inclusive, though by no means complete, the discussion of the theme took on a form which it might not have otherwise.

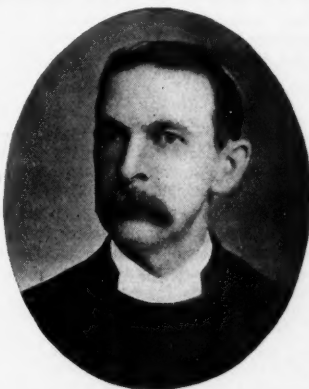
The paper read by President Faunce of Brown University, reviewing the religious and ecclesiastical movements of the past year, was also based on data gathered from a very large number of correspondents throughout the country, men in places of sight and insight, whose testimony was worthy of analysis and then synthesis; and such a synthetic review the Association got from President Faunce, one useful for its officials' and members' guidance in dealing with the problems of the home, church, young people's societies, Sunday schools, colleges and theological



gious feeling which make him conspicuous and notable among American biologists, and if he wants to he can do much the same work in this country that Sir Oliver Lodge is doing in England.

The new general secretary of the Association, Rev. Clifton Barnes, ex-president of Illinois College, can speak well, has vigor and enterprise, and is in a position to say "Come" as well as say "Go," which is considerable of an asset in an official when dealing with fiscal problems. He will live in Chicago, where it is planned to establish headquarters that may serve as a distributing information bureau on all points suggested by the ideals and literature of the Association; from whence the Official Bulletin may be sent forth each month the coming year.

Inasmuch as President McDowell, bishop



PRES. CHARLES CUTHBERT HALL, D. D.  
Retiring President of the R. E. A.

of the Methodist Episcopal Church, who will be president of the Association during 1905-1906, resides in Chicago, and inasmuch as it is planned to raise and spend \$20,000 the coming year in various propaganda ways, it is well that the chief executive officers should be near each other. Yale Divinity School and Union Theological Seminary representing formal education and the East, having had the first two presidents, the office now passes to a working official of one of the largest of the denominations, whose range of influence throughout the country is great if for no other reason because of his itinerary, and whose profound interest in the Association is due to his earlier experience as chancellor of a Western university and as secretary of the educational work of the Methodist Episcopal Church. President-elect McDowell is also profoundly religious, as was proved by his admirable address on *The Direct Influence of God Upon One's Life*.

#### NOTABLE UTTERANCES

If one were asked to name the most notable utterances, or the most striking things said or done, one might easily go astray with such a superfluity of good things to choose from; and comparisons may easily be invidious. Prof. George A. Coe's frank dealing with the limitations of the Y. M. C. A. on its educational side and the imperative need that it adjust its Biblical instruction to the confirmed facts of the Higher Criticism, Sec. George H. Martin's concrete proof from essays of Boston school children that the schools are not Godless or irreverent, President Pritchett's admission that materialism is dominant in the minds of too many students of today, that something deeper than ethics, namely religion, is the only remedy for the present need, was significant as coming from the head of a technical school. From the standpoint of English prose style and compressed thought in few words, words which masked intense feeling, nothing approached the brief homily of Prof. William E. Du Bois of Atlanta University, a representative cultured Negro radical.

Rev. Samuel M. Crothers's assertion that ly-

ing and stealing are the most flagrant American sins and his unreserved affirmation that he believes in the Holy Catholic Church and sees the folly of supposing that the Church of today or tomorrow can cut loose from the Church of the past was significant, coming from a Unitarian, albeit a conservative one, and was a needed corrective of some prior talk depreciatory of theology and creeds.

In this connection mention should be made of Mrs. Julia Ward Howe's remark apropos of the same speech by President Pritchett, in which he hinted at the supersession of the Church by some broader and more religious organization. She, on the other hand, said that she expected the Church to live; that if men deserted it women would keep it alive, in order to have an altar on which to lay their gifts and before which they could utter their prayers and to which they could bring their firstborn and consecrate them. Then followed her recital of the Battle Hymn of the Republic, the large audience standing and strong men bowing low before the venerable saint as, with thrilling tones and deeply moved, she told of God marching on. To some it was one of the supreme and holiest moments of a lifetime.

The address of Prof. Thomas J. Shahan of the Catholic University, Washington, marking out the bounds of co-operation now possible between Roman Catholics and Protestants in religious education, was notable for his constant use of the word "immediate" as qualifying the ideal of union, the inference being that, in his own mind and that of the liberal party which he represents, that ultimate co-operation and union is not impossible some day. While Professor Shahan said frankly that at present there could not be even that solution of the problem which the State has worked out in Germany, Austria and Ireland, he went on to say that the Roman Church would be found moderate and conciliatory in adjustment of the problem and that meanwhile Roman Catholic and Protestant may rejoice that neither written constitutions nor national habits make it possible for a *doctrinaire* bureaucracy to interfere with the natural and rightful liberty of the parent citizen to educate his children as he sees fit.

Prof. M. W. Jacobus of Hartford Theological Seminary, in giving reasons why he believes it would be well to have more uniformity in curricula established in our theological seminaries, made statements concerning the irrationality and antiqueness of the curricula of certain seminaries, which only confirmed the intimations in President Faunce's annual survey of the religious condition of the country, respecting the slowness of theological schools compared with other educational institutions in accepting the teachings of pedagogy, psychology and the newer light. President Faunce's paper also was notable for the report it brought of a period of divided counsel among leaders of young people's societies as the latter are being adjusted to the ideal of service as well as of profession; of a strong reaction among educators against the kindergarten method in the lower schools and the elective system in the colleges and universities, the finished product of which is a willless, easy-going, line-of-least-resistance graduate, lacking in concentration and a certain granitic quality which students of an older but less favored generation had.

President Tucker of Dartmouth, as usual, dealt candidly with facts of current civic life; and in discussing the problem of how to increase reverence for citizenship said plainly that the most need of the process existed in ranks of men with greatest intelligence, and that never until bribers as well as bribed were boycotted, indicted and punished could there be reform. President Cuthbert Hall in his closing address on the Mission of Christianity to the World described it as one, which so far as national and racial barriers and prejudices now exist must give way to the cosmopolitanism of Jesus; he argued that Western

nations must quit expansion for territory and for power's sake; and that the Occident must cease to expect that Oriental Christianity in its creed and ritual will be precisely like Occidental creeds and forms.

#### Sunday Schools

The contrast between the public meetings of this department and the ordinary Sunday school convention appears in the program when thoughtfully examined, but could not escape the notice of those in attendance on them. The results of the year's progress and work were presented in orderly array, with only such elaboration and illustration as were furnished by those who took part in the discussion. But each one who took part in the



REV. CLIFFORD W. BARNES  
Secretary of the R. E. A.

work is an expert, and knows the relation of his part to the whole.

Rev. Pascal Harrower, rector of the Church of the Ascension, West New Brighton, N. Y., gave the annual survey of Sunday school progress, indicating the advance in literature, methods, organization, training of teachers, in bringing pupils to Christian decision, etc. An extensive exhibit of Sunday school appliances was open during the convention in Gilbert Hall, which was constantly filled with visitors. It had been arranged by Rev. Drs. R. M. Hodge, M. S. Littlefield, and W. W. Smith of New York, and consisted of Sunday school curricula, literature, pictures, maps, apparatus and specimens of work by pupils. Demonstrations of manual work were made by members of the committee in charge, and even the dullest superintendent or teacher could hardly have gone away from those rooms without new ideas of teaching which he could put into practice.

The department has conducted researches in various lines during the year through committees, whose reports furnished the subject matter discussed in the two meetings on Wednesday and Thursday afternoons. Prof. Waldo S. Pratt, Mus. D., Hartford Theological Seminary, presented the report of the committee on the Cultivation of Worship in the Sunday School. It included a survey of conditions, laying emphasis on the general place and dignity of worship in the Sunday school, with practical suggestions as to details. The subject was discussed by Rev. G. F. Nason, New Rochelle, N. Y., and Miss Lucy Wheelock, principal of the Training School for Kindergarten Teachers, Boston.

Mr. Patterson DuBois and Dr. F. N. Peloubet presented papers outlining and illustrating Principles Underlying the Sunday School Curriculum. Rev. C. A. Brand, managing editor of Pilgrim Press publications, summarized in an able paper the growth of popular Bible study in communities. The extent to which this study is carried on outside of Sunday schools and without regard to church membership is surprising to those who have not marked the recent advance of this movement. There are hundreds of parlor and din-

ing-room classes, of week-day assemblies, participated in by business men, public school teachers, society and club women. It is a state of things which has never existed before in this country.

Rev. George W. Mead of Newport, R. I., presented the report of the committee on the Bibliography of Books and Lessons for the Sunday Schools. It was a complete summary, descriptive, but without commendation or indorsement, arranged in eight sections, of lessons and books connected with the Sunday school. The whole included over one hundred type-written pages. A brief introduction was given by Dr. Mead. Dr. William Walter Smith of the Graduate Student Teachers' College, Columbia University, has compiled an extensive bibliography of books for Sunday school workers, which was also presented, and these lists will probably be published for members of the Association.

Papers and addresses of high value on the Church's Problem of the Religious Education of Its People were given by Prof. I. F. Wood of Smith College, Dr. J. T. McFarland, editor of Sunday school publications of the Methodist Episcopal Church, and Pres. W. D. Mackenzie of Hartford Seminary. Dr. Mackenzie laid emphasis on the teaching function of the ministry, declaring that no such thing is conceivable as religious life in which thought is not deeply involved. Professor Wood showed that while truths concerning religion can and must be taught, religion itself cannot be taught, but is the product of inspiration. The problem is, How shall we translate instruction into inspiration? The Sunday school teacher must possess the gift of spiritual insight, a gift bestowed in answer to prayer by those who prepare themselves to receive it. The chief instrument to be used is the Bible, which presents from every point of view great inspiring spiritual truths. Dr. McFarland showed that the Church must not only direct the work of instruction, but also the activities under its care. It is not a pious thing to come together and talk about truth and duty without any purpose and plan to obey the truth and perform the duty that may be taught. He set forth the department which has been created in the Methodist Church called the School of Practice.

The proceedings of the Sunday school department when published will of themselves make a volume different in character from any yet issued on this subject and of high value.

### Churches and Ministers

The sessions crowded Wesleyan Hall Wednesday afternoon and nearly filled Pilgrim Hall Thursday afternoon, the estimated attendance being 175 and 225 respectively. Bishop Goodsell presided over the earlier session and Bishop McVicar over the later one. Rev. A. W. Hitchcock contributed an interesting comparative study of the educational work of pastors in four evangelical denominations; Dr. E. E. Chivers described the course of study of the Baptist Young People's Union and its broadening and stimulating effect; Rev. Edward Cummings urged that the Church study history and nature as revelations of God, claiming that, thus studied, the history of the Pilgrims and Puritans is as sacred as that of the Jews; and Rev. J. R. Gow contended that when pastors find and communicate the life of God, the hungry multitude will seek the church.

At the session in Pilgrim Hall, devoted to the educational aims of the pastor, Dr. E. D. Burr gave effective concrete illustrations of the power of a pastor's class working in the lives of young people; Dr. C. S. Macfarland believed that the pastor's supreme intellectual and spiritual opportunity is to express for his people in terms of mind their religious experiences, and that in so doing he reveals his own. Dr. C. H. Patton showed that the faithful pastor—whose preaching is thorough, sys-

tematic, instructive, sane—is one of the greatest educational forces in the community.

### Theological Seminaries

The department of theological seminaries was well attended at both sessions, the first registering 235 and the second 110 persons. President Perry of Marietta occasioned an interesting discussion by his paper on The Decline in the Number of Students for the Ministry. He said that the Y. M. C. A. disparages the ministry in comparison with the opportunity which the association offers young men for service. This point was answered in the discussion by the statement that the Church is constantly calling upon laymen to take more responsibility for her work and should not complain when they do it that they are not in the ordained ministry. It was affirmed in the discussion of Wednesday that no great changes had been made in the curricula of the seminaries for twenty-five years and that ministers were being turned out unfitted to cope with modern life. This objection was refuted in the Thursday session by President Mackenzie of Hartford, who gave a long array of adjustments by seminaries the country over to modern standards and needs. Prof. George E. Horr advocated two pastors for every church, a preacher and an administrator.

### Young People's Societies

This department, over which Dr. W. B. Forbush of New York presided, was a center of attraction on Wednesday afternoon. The topic, A More Comprehensive Basis for the Union of Young People in Their Societies, was opened by Dr. S. B. Messer of Detroit in an elaborate paper setting forth the mechanism of such an organism and its advantages over present methods. It would provide for large emphasis upon training in religious education and its relation to actual service.

Treasurer Shaw of the United Society argued that the proposal was unnecessary, present organizations giving opportunity for every branch of Christian service. He took exceptions to the assertion that the prayer meeting was now made the test of membership and felt that the present condition within the Church called for continued emphasis upon it. Others participating were Secretary Vogt, Dr. A. H. Plumb and Rev. John L. Sewall. On Thursday S. Earl Taylor, field secretary of the Methodist Missionary Society, W. H. Grant, librarian of the Presbyterian Board of Foreign Missions, and Sec. H. W. Hicks of the American Board spoke on the Relation of the Societies to Missions.

### Other Departments

The Home Department opened with an attendance of over one hundred, although this number was not sustained throughout the sessions. The papers by Professor Starbuck and Miss Fitts of Pratt Institute were well received, but Prof. C. R. Henderson's suggestions for family worship were the freshest contribution to religion in the home. Religious Art and Music had fifty on each day. The Press brought together fifteen or twenty persons to hear three strong papers, one of them by Rev. J. L. Sewall, taking up the question whether the Sunday press is capable of being utilized as a force for religious education. He has made a careful study of the circulation and quality of the Sunday papers and shows that they are being taken by 10,000,000 and being read by probably at least 25,000,000. Departments of Christian Associations, Secondary Public Schools, Libraries and Summer Assemblies brought together their own particular constituents. The Elementary School Section had an attendance of nearly one hundred and fifty and all the speakers laid special emphasis on the importance of spirituality

and vital religion in the teachers who are to deal with the plastic minds of young children.

### Convention Side Lights

The various gatherings last week in Boston of the Religious Education Association presented a spectacle truly imposing in the vigor of intellect, weight of character, glow of emotion and uplift of soul of the men represented in its speakers.—*Boston Herald.*

It might have been called a Rendezvous of Experts.

Dr. Votaw seems to be a past master in the art of making the wheels go around.

Several college alumni associations improved the opportunity to hold their annual reunions.

President Hall is a splendid listener. The way in which he concentrated his attention upon each speaker set a fine example to the audience generally.

A telegram to President Harper conveyed officially the sympathy of the body with him in his serious illness, and there were frequent allusions to him in public and private.

Mrs. Julia Ward Howe was not down on the program, but she was altogether the most important and delightful "extra." And as for her enthusiasm for the Church and belief in its future—what youthful Christian can exceed her?

The only crank who appeared was a burly individual who showed up at the Press Section and declared that he was an expert on hypnotism, and had been making a study of the minds of the Boston religious editors. He was politely but firmly restrained by the presiding officer, who possibly feared that the disclosures would be too shocking.

Credit for successful planning and carrying through of the convention is due and will be generously accorded to two men who are Congregationalists, Dr. A. E. Winship and Rev. Frederick H. Means. The former was chairman and the latter was secretary of the local committee, which under their leadership labored diligently and wisely both before and during the convention to provide those social and administrative features which made it conspicuously successful viewed from the standpoint of administration. Dr. Winship had served in a similar way in connection with the National Educational Association and as a veteran was expected to guide well. Mr. Means had his spurs to win as an executive officer and won them.

### Platform Nuggets

Spiritual faith is being born anew of rationalism.—*Rev. John R. Gow.*

A genuinely religious spirit pervades our literature.—*Prof. A. S. Hoyt, D. D.*

Much of our preaching to children is unworthy of their consideration, and they know it.—*Bishop William Lawrence, D. D.*

The pastor must speak to the times, in the light of the times—to men's intelligence as well as to men's souls.—*Bishop McVicar.*

The sole justification of the existence of us older Christians is the raising up of a generation of better Christians than ourselves.—*Prof. H. S. Nash, D. D.*

The flame of religious feeling will be kindled only by the teacher who is herself devout, consecrated to her task and conscious of the presence of God in her work.—*Miss Sarah L. Arnold.*

Too many people drop out of the Christian race for the same reason the child assigned for falling out of bed—because she "went to sleep too near the place where she got in."—*Dr. E. E. Chivers.*

The scientific attitude of mind is open to moral truth, is incapable of being diverted from it by prejudice or second-hand opinion, and is compelled to accept and apply it when recognized.—*Prof. J. M. Coulter.*

A religious leadership, intelligent, scholarly, devoted, spiritual—but divorced from theology—is the greatest agency which college men can bring to the education of public opinion.—*Pres. H. S. Pritchett, LL. D.*

Assuming that the Bible and definite religious teaching were excluded by law from the schools, a devout teacher could still foster the religious welfare of her pupils without breaking the spirit or the letter of the law.—*E. S. Starbuck.*

There is, I think, more practical religion in the colleges today than in any period of their history. Cant and pretence are not tolerated; irrational doctrine is discarded; but faith, hope, love, character are exalted.—*Pres. George Harris, D. D.*



## The Son of God the Water of Life\*

By Rev. A. E. Dunning

Out of my bondage, sorrow and night,  
Jesus, I come, Jesus, I come;  
Into thy freedom, gladness and light,  
Jesus, I come to thee;

Out of my sickness into thy health,  
Out of my want and into thy wealth,  
Out of my sin and into thyself,  
Jesus, I come to thee.

—George C. Stebbins.

If the feast at the time of the healing of the man at the pool of Bethesda was the Passover [5: 1], then nearly a year passed before Jesus fed the multitude with the loaves and fishes [6: 4]. It was in October, six months after this miracle by the sea of Galilee, that Jesus again went up to Jerusalem [7: 2]. But the rabbis had not forgotten how he had broken the Sabbath on the former visit [7: 21-23], and they kept in mind the purpose they had declared—to bring about his death [7: 1].

The Feast of Tabernacles was the most joyous of the Jewish festivals. It celebrated the ingathering of the harvest. The people wove branches of olive, myrtle and palm trees into huts, placed them on the roofs of their houses, in the streets and squares of Jerusalem, and lived in them for several days. The grapes, olives, figs and grain had been garnered. Trumpets were blown twenty-one times each day, the multitude marched through the streets singing hosannas, and waving palms. In the evenings the city was illuminated, lanterns were swinging from the house tops, the people abandoned themselves to a kind of carnival, and men danced by the light of torches in the temple area till the gates were closed.

It was into such scenes that Jesus came unannounced, and at first unrecognized [vs. 10, 11]. Many were talking about him under their breath, some insisting that he was a good man, and others affirming that he was an imposter; yet they were afraid to express their opinions openly because the hatred of the rabbis for him had become well known [vs. 12, 13], and they had power to arrest those whom they disliked as disturbers of the peace. When Jesus suddenly appeared in the temple as a rabbi [v. 14] the people were astonished, and still more that no one of those who had threatened him attempted to arrest him. They asked one another if it was because the rabbis had become convinced that he was the Messiah [vs. 25, 26]. They, themselves, however, declared that they did not believe he was the Messiah because there was no mystery about his origin as the carpenter of Nazareth. The more vividly these scenes are described and the characters of the carousing people are understood, the more impressive will appear the message of Jesus standing among them and before them as the Christ. We have to consider:

1. *The source of Jesus' teaching.* It is most plainly declared in verses 15-24. It is taught by some scholars, however, that this passage belongs with the account of the healing of the man at the pool, following 5: 47, and it certainly forms a fitting conclusion to that discussion between Jesus and the rabbis. The source of his message, at any rate, is reaffirmed in verses 28, 29. He declared that he knew God, and challenged his hearers to test him by their own knowledge of God. They failed to understand him, he said, because they knew so little of God. Yet if they set themselves to do the will of God so far as they already knew it they would know surely the source of Jesus' teaching [vs. 17, 18].

The same test is sufficient now and it is still the only one. Did Jesus seek to glorify himself? Did he aim to live selfishly? Did he work to gain the possessions of other men? Did he seek official position to satisfy himself? If he did these things we know that he did not come from God nor manifest God. On the other hand, did his life fulfill his saying, "My meat is to do the will of him that sent me, and to accomplish his work?" Do his words exalt righteousness, waken our consciences, convict us of sin and make us ashamed of it, stir in us holy affections and ambitions? If they do, then we are little concerned as to whether or not his earthly origin was obscure. We may know whence he came if he reveals to us the Father.

2. *The living water offered.* The great feast culminated when water, brought in a golden pitcher from Solomon's pools, was poured forth in the temple area in the presence of the awed and silent throng. It witnessed to them of the rock in the wilderness cleft by Moses' rod to satisfy the thirst of the Israelites, their

fathers [Num. 20: 11]. Jesus seized the solemn moment to send forth in his ringing voice the invitation, "If any man thirst, let him come unto me and drink." He promised them if they would trust him and follow him the Scripture should be fulfilled in them that living fountains within them should flow forth to bless men. Was he thinking of that promise of the great prophet of Israel to those who should live righteously and serve others in need, that "Jehovah will guide thee continually . . . thou shalt be like a watered garden, and like a spring of water, whose waters fail not" [Isa. 58: 9-11]? John thought it necessary to explain his meaning, as the gift of the Holy Spirit which could not be bestowed in its fullness till after the resurrection of Jesus. What that gift is Jesus told his disciples. The Spirit of truth should guide them, and should reveal to them the Father and the Son [John 16: 13-15]. It is a promise every day being fulfilled in those who can say Jesus is my Lord [1 Cor. 12: 3].

3. *The divided hearers.* The streets were filled during the feast days with

excited multitudes arguing whether or not Jesus was the Christ. The Pharisees proved to them that he was not the Christ by turning to their Bibles and pointing there to the prophecy that the Christ was to come from Bethlehem, while Jesus came from Galilee. But the convincing evidence to the genuine seeker for truth is always the same. Those who want holiness gravitate toward Christ. Those who have surrendered themselves to sin gravitate away from him [John 3: 18-21]. Which way are you going?

### The Home Missionary Fund

FOR SENDING THE CONGREGATIONALIST TO FRONTIER WORKERS

E. K. Warren, Three Oaks, Mich. . . . . \$15.00  
Mrs. J. R. Gelett, Nordhoff, Cal. . . . . 4.00  
J. E. Pratt, Dumont, N. J. . . . . 2.00  
Miss A. J. Kelsey, Dover, N. H. . . . . 2.00

#### SPECIAL CALL FUND

For sending *The Congregationalist* to missionary reading-rooms, retired pastors and others who appreciate the paper but are unable to pay its subscription.

Mrs. J. A. Dexter, Malden . . . . . \$2.00

Here is only one of a large number of appreciative messages from the frontier. *The Congregationalist*, in the opinion of the missionaries themselves, is one of the best aids in carrying on their work. Our missionary fund is almost exhausted. Why not add enough to it to furnish the paper to at least one home missionary?

#### A MESSAGE FROM THE WEST

I have found *The Congregationalist* invigorating and inspiring. This year I am willing, but not able to pay even a part of the cost. I am receiving about two-thirds of a living salary, with the necessities of life thirty per cent. higher.

#### IT BLESSES HIM WHO GIVES

*The Congregationalist* brings me so much of inspiration, suggestion and genuine pleasure, to say nothing of my satisfaction in it as our denominational representative, that I wonder it has not before occurred to me to send at least one subscription to your Home Missionary Fund. Please find a check for \$2.00 inclosed. Likewise the resolve to repeat the contribution annually. —, Mass.  
Feb. 1, 1905.

No man's a failure till he's dead or loses his courage, and that's the same thing.—G. H. Lorimer.

### AS GOOD AS EVER

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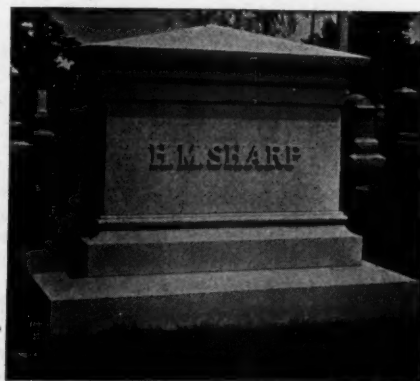
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\* International Sunday School Lesson for March 5. Jesus at the Feast of Tabernacles. Text, John 7: 1-52.

## The Home and Its Outlook

### Stains

The three ghosts on the lonesome road

Spake each to one another,  
 "Whence came that stain about your mouth  
 No lifted hand may cover?"  
 "From eating of forbidden fruit,  
 Brother, my brother."

The three ghosts on the sunless road

Spake each to one another,  
 "Whence came that red burn on your foot  
 No dust or ash may cover?"  
 "I stamped a neighbor's hearth-flame out,  
 Brother, my brother."

The three ghosts on the windless road

Spake each to one another,  
 "Whence came that blood upon your hand  
 No other hand may cover?"  
 "From breaking of a woman's heart,  
 Brother, my brother."

"Yet on the earth clean men we walked,  
 Glutton and Thief and Loyer;

White flesh and fair it hid our stains  
 That no man might discover."

"Naked the soul goes up to God,  
 Brother, my brother."

—Theodosia Garrison, in *Scribner's Magazine*.

THE HINTS to housewives in some of the publications devoted to domestic science are discouraging to the average

**In Praise of Neglect** woman who keeps only one servant, or more likely none at all. She reads that "a lady should be immaculate in her shirt-waists"; that "a dress binding should never show signs of wear"; that "the home table should always be ready for a guest"; that "all letters should be answered without delay," and so on through the whole range of social and domestic duties. Perhaps the effort to conform to these artificial requirements, pertaining only to the external life, explains why so many women are indifferent to religion. Clothes and furniture and punctilious observance of the rules of etiquette loom larger in their thoughts than the cultivation of spiritual graces. Yet character is formed by such trifles as the choice whether to spend one's time in keeping a wardrobe in perfect repair or going to a missionary meeting. "Life's business being just the terrible choice," as Browning tells us, there is no alternative but to neglect something. What form the neglect shall take each woman must decide for herself. Blessed is she who has learned to subordinate the lesser interest to the greater.

WHILE talking with a father of certain fine traits in his son that are rather unusual among young fellows approaching manhood, a discussion developed concerning methods in child-training. This led the father to speak of his own plan, that for its simplicity and because of its results deserves at least a fair trial. When the boy grew large enough to go out and play with others, his father said to him: "The boys will often want you to do things, and you will not have time to come home and ask if you may. Now I will tell you how you can know what I am willing for you to do. I don't want you to lie, and I don't want you to

steal, and I don't want you to do what you are ashamed to tell your mother. Anything else you can do, so decide for yourself." It is a pity that more parents do not give their children some such basis for judgment, and then let them develop into self-reliant, self-respecting little individuals. A child brought up in this way can respect his parents, but the boy whose mother, for instance, "cannot bear to have him out of her sight" soon becomes either a milksop or a sneak, or is made openly defiant. The only way to govern a child is to govern one's self.

TO THE majority of people the photographer's studio compares favorably with the dentist's office as a chamber of horror. No sooner is the victim seated before the awful eye of the camera than self-consciousness with icy touch stiffens the muscles into rigid poses and erasing from the face accustomed expressions, leaves a look of blank despair or mournful resignation. The photographer noting the well-known signs of camera fright gossips cheerily of art, politics and the weather, until the sitter reminded of the familiar: "Baby hear the birdy? Chir-rip-chir-rip!" relaxes into a smile. To the photographer's usual difficulties in taking a good picture, a woman frequently adds two hindrances which might be avoided. In her laudable desire to look her best she often essays a new style of hairdressing and she almost always dons a brand new gown. In the picture the new coiffure gives her an unfamiliar look and the gown may turn out unbecoming. If it is a stiff shiny silk the result will surely be inartistic. If on the contrary the woman arranges her hair in the accustomed manner and wears a gown of some soft material which she knows is becoming and in which she feels entirely at home, she greatly aids the photographer in securing a satisfactory likeness.

### Two Kinds of Children

BY MARY WOOD-ALLEN, M. D.

#### II. THE PASSIVE, INEXPRESSIVE CHILD

The motor child is an open book, printed in such large type that he who runs may read—if he can run fast enough; but the sensory child is a closed book, closed and locked, and to be read only by one who possesses the key, and to get possession of the key may be exceedingly difficult. The problem which the sensory child presents is a more serious one than that of the motor child. The mistakes in his training are more hazardous. The training of a motor child may be compared to flying a kite in an open field. It will be blown about by every wind and zephyr; but if you can get a long enough tail, and the string by which you hold it does not break, your kite-flying may be very successful. But the training of the sensory child is like navigating a boat on an unknown stream at night, when you can neither see the dangers which are around you nor foresee those which are to come.

It is a well-known psychological law that all mental states are followed by bodily activity of some sort. This activity may be manifested in muscular movements, or may be shown in inconspicuous changes in breathing, circulation, general muscular tension and visceral activity. In the motor child the muscular activity following upon the mental states is at once manifested, either in speech or in motion; while the sensory child apparently manifests no activity, because it is not visible. He has impulses, but unlike those of the motor child they do not flow outward in an uninterrupted current. Somewhere along the course they meet with inhibitory forces and are reflected back upon himself.

He does not understand this; he wishes to express himself but cannot; he would like to cry but chokes instead; he would like to blaze out in fiery anger, but his face pales and the words will not forth; he would like to manifest his love for you, but is only awkwardly silent or abruptly leaves your presence; he would like to cry his grief out on your shoulder, as his motor brother is doing, but the "spirit in his feet leads him, he knows not how," to his own secluded corner, where he weeps alone and shrinks from you if you find him there. You call him sullen when he is only grieved. Long after the noisy sobbing of the motor child has been stilled into utter forgetfulness he yet grieves.

To the parent the sensory child may be an enigma. We only know each other by our acts; as he is more passive than the motor child he is less self-revealing, therefore more likely to be misunderstood.

The sensory child is often called dull because he is less inclined to ask questions and learns more slowly than his motor brother; but, on the other hand, he learns more from observation, is more contemplative, and longer retains what he has learned. He may not be as brilliant as a child, but in mature years may show more genius.

To the mother he may be less of an immediate tax upon her patience, because he is more passive, more troubled with physical inertia. If he loves to read, he will sit for hours over a book; or, interested in something which he is making, he will quietly persist in his occupation. But, on the other hand, he is more troublesome to the mother, from the fact that he is less open to suggestion than the motor child. He does not easily take a hint, and is not quickly turned from his purposes by the presentation of new motives. This trait will render him more reliable in after years, but makes him more difficult to control in childhood.

As he is not self-revealing, it is difficult to know just what motives have appealed to him and what not; and also to know just how much of our commands he may have understood. He may have seemed disobedient simply because he did not comprehend what was required of him, or because it was too difficult for him, and we were too impatient to explain over and over again, and he too sensitive to acknowledge his lack of comprehension.



It needs great wisdom not to be unjust to this child, who seems so bound by the limits of his own consciousness, and so unable to admit us to the inner temple of his being. A mistake in treatment does not call forth his complaints or his tears, but sends him back more deeply into his shell, makes him more shy, more reticent, even more secretive. While the motor child will receive your censure with elaborate explanations of reasons for his objectionable conduct, and perhaps disarm you completely by his torrent of words and his promises of future improvement, the sensory child accepts your censure in silence and, when permitted, walks away with no word of excuse, no promises of betterment. The next day the motor child has forgotten the whole affair and repeats the offense, apparently as innocently as if for the first time, while the sensory child remembers, and learning wisdom, either refrains from sinning in the same way again, or, if he repeats the fault, he does it slyly with a hope of escaping detection.

It will be seen that these two children need altogether different management. The motor child needs holding back; the sensory child needs urging forward. He should be encouraged to come out of himself, to recite, to sing, to express his own thoughts, to be demonstrative of his affection. He needs to be assigned active parts in games, to take the responsibility of a leader. Most especially does he need the sympathetic guidance of a loving heart that can see below the surface and read the hidden thoughts.

Pilots study the surface of the water until they learn to read what is hidden beneath and can safely convoy the boat over shoals, quicksands and other shifting currents that would wreck the unknowing. Even so should parents and teachers study the sensory child, until with loving insight they see beneath the exterior, and read the thoughts, feelings and motives that are hidden from the child himself.

## Tangles

### 12. ENIGMA

A certain word—it means to check—  
I will in two divide;  
The first few letters show some coins,  
In last a snare is spied.  
Again the selfsame word I take,  
And cut it straight in two;  
The first is now to lean or sleep,  
The last off falls on you.

BEECH NUT.

### 13. A BIOGRAPHICAL WALK (A Prize Tangle)

We set out on (1) THE AUTHOR OF THE LED HORSE CLAIM, but we did (2) AMERICAN EDUCATOR realize what was before us. After crossing a vacant (3) BIBLE CHARACTER we came one after the other to two (4) AMERICAN BISHOP which were (5) AUTHOR OF THE CLIFF DWELLERS than usual, owing to recent (6) AUTHOR OF A WELL-KNOWN LIQUOR LAW. These we had to (7) AUTHOR OF JANICE MEREDITH, and we found the (8) UNION GENERAL rough, and as none of the party were very robust or (9) AUTHOR OF A PAIR OF BLUE EYES we feared the results. One was a bride and her (10) ENGLISH EXPLORER OF TIBET carried her over in his arms, for fear of some dangerous (11) FOUNDER OF CHRISTIAN SCIENCE. On

one side was a rather (12) NEW YORK PUBLIC MAN mountain, or high (13) ANOTHER NEW YORK PUBLIC MAN, and soon after we came to a (14) AMERICAN ACTOR through which we had to pass, though the shades of (15) BIBLE WOMAN were beginning to fall, and some one said that a (16) RUSSIAN NATURALIST had been seen here a few years (17) ENGLISH POET AND DIPLOMATIST. However we were no more afraid of meeting that beast than of seeing a (18) FOUNDER OF HOLYOKE COLLEGE, but we did fear the exposure, as the sky began to look (19) AUTHOR OF A PRINCESS OF THULE, and threaten (20) A MORMON ELDER. However we were all (21) ANOTHER NOTED MORMON, and managed to keep our spirits light and (22) ENGLISH POET, in spite of hardships. So we decided to remain in the (23) AMERICAN GENERAL all night, and made a sort of (24) AMERICAN ACTOR of boughs of the (25) AUTHOR OF THE CONJURE WOMAN tree. By morning there was still a (26) ENGLISH COMEDY ACTRESS wind blowing from the (27) AMERICAN PAINTER, which was enough to (28) PRESIDENT OF THE UNITED STATES us to the bone. The (29) ENGLISH EMPIRE BUILDER were still rough, so that any (30) ENGLISH ANTIQUARY with a corn or (31) AUTHOR OF A FAMOUS ALLEGORY would be put to great (32) AUTHOR OF HOME, SWEET HOME, and might want a (33) EARLY BIBLE CHARACTER to walk with. One girl who fell behind told her (34) IRISH NOVELIST that she should die if he should (35) ENGLISH NAVAL OFFICER AND NOVELIST there alone. At length we came to a (36) NEW YORK POLITICIAN of ground more level than the rest, and one young (37) AMERICAN EDUCATOR cried out, "If I (38) BIBLE PATRIARCH house when I see it there are the (39) AMERICAN POET of the pioneer settlers!" And sure enough there they were, surrounded by (40) AMERICAN NOVELIST bushes, and with here and there a (41) THE ETRICK SHEPHERD managing to (42) LATE SECRETARY OF WAR a living out of the neighboring (43) AMERICAN WRITER, for they were never put into a (44) FAMOUS FRIEND. We were made welcome, and after supper we went to our (45) AUTHOR OF THE CAMBRIC MASK, glad that the journey was (46) AUTHOR OF MR. DOOLEY.

DOROTHEA.

(This will be found a tough tangle, and a little reward is offered to encourage working it out. To the reader who sends the best list of the names within ten days, the Poetical Works of one of the great American writers of verse will be given. The winner may choose Longfellow, Whittier, Lowell, Bryant, or Holmes, but must state preference when the list of answers is forwarded.)

### 14. CHARADE

My hair is now a grizzly gray—  
THREE ONE TWO FOUR the side—  
And yet no TOTAL bars the way  
Across that small "divide."

T. H.

### ANSWERS

8. Can-dace.
9. 1. REpose, EXpose, PROpose, IMpose, COMpose, DECOMpose, TRANSpose, SUPpose, DEpose, INTERpose. 2. INvert, PERvert, DIvert, CONvert, ADvert, Avert, INTERvert. 3. CONclude, EXclude, INclude, PREclude, INTERclude.
4. DEform, REform, CONform, PERform, INform, TRANSform.
10. Iodine (Iodide) of potassium.
11. 1. Stag-nation. 2. Bear-able. 3. Fox-glove.
4. Cat-amount. 5. Dog-days. 6. Ram-pant. 7. Mole-station. 8. Cow-slip. 9. Hart-ford. 10. Pup-pet.

Recent solutions are acknowledged from: Mrs. Edward E. Cole, Boston, Mass., to 5, 6, 7; F. P. T., Malden, Mass., 6, 7; C. L. King, North Easton, Mass., 5, 6, 7; Norman van N. Peck, Kensington, Ct., 5, 6, 7; F. P. J., Providence, R. I., 6.

Note is made of the excellent suggestion of L. T. Blanchard, and it may be acted upon a little later.

## Closet and Altar

HOW GOD TRUSTS US

*Behold I have sent you forth.*

Our trust in Him is a great thing, but a greater lies behind it. We trust Him because He first trusted us.—John Kelman.

Without this trust of God forgiveness is only indulgence and the experience of it becomes a mere escape. But with the sense of being trusted, forgiveness becomes a conscience, and puts into a man a new sense of honor to do his best and his bravest for the God who believes in him.—George Adam Smith.

Assurance is of faith, and faith in Him whose purposes are without variableness or shadow of turning. We have committed ourselves to Christ and He takes care for our salvation. He has committed himself to us and it is for us to take care of his honor.

When I desire Thee not, submerged in sin,  
This thought of love, resistless, beckons me,  
That Thou hast given Thy life, my life to win,  
So Thou desiredst me.

When trust is difficult, so heavy fall  
Life's sordid cares and dull monotony,  
Ev'n by these cares and trials I recall  
Thy love that trusted me.

Not him who only serves because he must  
Thou chooseth on this dangerous post to be.  
Lord, let my heart be strong in answering trust,

Since Thou hast chosen me.

—Isaac Ogden Rankin.

The measure of a man's difficulties is the measure of God's trust in him.—William T. Gunn.

In the eyes of the children of the friends of Job the crime of Christ was his confidence in men. He was every day trusting the most unlikely and impossible men and women without reserve. Few of the Pharisees lived long enough to see that it had been a safe policy. But one of them, not so long afterwards, looked upon himself with wonder as one less than the least of the apostles, to whom had been committed the greatest work that any man but Christ himself has ever done on earth.—John Kelman.

Lord Jesus Christ, who hast given Thyself to our humanity and committed Thy witness to our hands, let us not betray Thee by unrighteous living in the sight of men. For Thou art not content with idle days or slight achievements in the way of faith and love. We thank Thee for Thy patience and Thy trust; that when we are in despair about ourselves, Thy hopes are high for our abundant victory; that when experience of failure brings discouragement, Thou dost still offer aid and opportunity. Let the thought of Thy great faith in us lead on to new endeavor. In the genial atmosphere of the Father's house, where Thou hast invited us to dwell, build up in us the confidence of children who have their Father's blessing upon His appointed work. And to Thy name be praise. Amen.

## For the Children

### Night

BY CAROLYN S. BAILY

When all of the things which I had for play,  
Are put in their places and laid away,  
I take off my tired clothes one by one,  
And fold them away—for the day is done.

Oh, then is the time I have stories read,  
As I lie in my nightgown—cool, in bed,  
And out in the garden, the dark is deep,  
So the lilacs and larkspur may go to sleep.

The red cow will doze in her stall so wide,  
The chickens will roost by the old hen's side.  
The day brought beautiful things to do,  
But isn't the evening pleasant, too?

### A Korean Night's Entertainment \*

BY LILLIAS H. UNDERWOOD, SEOUL, KOREA

Brown Eyes had been sick, and before he could sit up in bed along came a birthday! I forgot to say that Brown Eyes was a prince.

Of course birthdays were never snubbed in such a sentimental family as the Won's; on the contrary they were anticipated for weeks, prepared for with great pains, and celebrated with all possible eclat. So, early in the morning, the little invalid was carried into a sunny room, full of August lilies, smiling and nodding at him from all sides. The perfume and sunshine kissed him the moment the door was opened, and wished him many happy returns. He knew it perfectly well, though they didn't speak English or Korean either. But that wasn't all. Some one had wound up the music box, and there the sprightliest little tune was rippling out, all laughter and love. It mingled congenially with the perfume and sunlight, till it was hard to tell in the general harmony which was which. I suspect they were all really one, just different expressions of one Love.

Right in plain view on the music box were a lot of gay little soldiers and other toys. He was an easily pleased little boy, and this would have been quite enough, but his mother was hard to satisfy, she wanted a party, and would have it. There must be a party on birthdays and Christmases. Poor Brown Eyes could only eat invalid's messes, but he wanted to see his friends feast, so there was ice cream, a birthday cake, lemonade, sandwiches, etc., all on a table, near his bed. There were four candles on the cake and one in the middle for life luck. When he was propped up on pillows and a few of his "best and dearest" came in softly and partook of the birthday goodies he was supremely content. Each brought some little gift, some of their own books or toys, with tons of love, and his heart was overflowing with joy, though he never tasted a single dainty, only somebody's patent food.

When they were all gone, the curtains drawn, and the night lamp lit, the quiet little Korean amah, or nurse, came and sat beside him, and told him one of the

stories her mother used to tell her in the winter nights when they all cuddled into the warmest corner of the little *anpang* and tried to forget the bitter cold. Here it is, see now whether you can recognize a likeness in this Korean story to an old acquaintance.

Once upon a time, far away in the country among the mountains, where the tallest pines grow, where the snow lies longest in the spring, where there are only a few little hamlets, there lived a good, little *saxie* (girl) with her mother-in-law and her young husband, who was a woodcutter and away all day. One morning she started out with her mother-in-law's permission to pay a visit to her mother, who lived three miles distant across the mountain. She wore her white *hankachima*, or apron, over her head, almost covering her face after the fashion of all modest *saxies*. On her head she carried a neatly tied parcel of delicious freshly-made "dock" as a present to her highly honored mother.

Before she had gone far, barely out of sight of her home, forth from the mountain came a terrible great tiger. With as friendly an air as it was possible for such a ferocious beast to assume, he approached, asking in growling sounds that tried to be gentle, but which really made her blood curdle and her poor little heart almost stop beating, "Where are you going, my pretty maid?"

Now strange as you may think, it is not the custom for *saxies* to reply when spoken to, so she only hung her head and hurried along; but the tiger stepped along too, and, not the least discouraged, ventured another question,

"What are you carrying there so carefully, my dear?"

"A loaf of bread for my mother, your Highness," whispered the girl, for this time his glare was so fierce and his tone so fearful she dared not keep silence.

"May I go with you?" said the tiger.

"Do according to your own mind, your Highness," murmured she, well knowing that was exactly what he always did.

So they walked and walked for a while, when the great beast who kept close beside her said, "My stomach is very empty; can you not give me just a little of that delicious bread which you are carrying?"

Now Pocksunga, or Peach Blossom, was terribly frightened, but she was also very fond of her mother. Dock is a rare delicacy, and being a high-spirited little *saxie* she answered, though in trembling accents, "Alas! your Highness, it is for my mother."

Upon this the tiger looked so furious, his hot breath fell so like a furnace blast on her cheek, and his cruel claws extended in such a truly threatening way that the terrified girl dared not resist supplications enforced with such arguments, and reluctantly unfastened her package, while he looked on with greedy eyes, and gave him a third of the fine loaf she was carrying to her mother.

They then proceeded quietly nearly a mile further, but the tigerish appetite was great, so again he begged for a portion of the dock, and again the brave

little girl protested. She was barely fourteen and no larger than if eleven.

"Igo! my lord, but how can I take so small a portion to my honored mother, who is a widow and seldom has dainties? Permit me to refuse your Excellency."

But though her voice was sweet and her look appealing, he was not to be refused, and again the bread had to be divided and the despondent *saxie* with sinking heart saw it disappear down the awful red gulf that served the tiger for a throat. Still he seemed only half satisfied and long ere they had completed the third mile, in fact ere they came to the brow of the hill, he demanded the third portion, so that poor Pocksunga had nothing left to offer her dear mother.

Now it was unavoidable that in reaching up to take down her bundle, untying and replacing it, the *chima* should have been displaced, and that the tiger should have seen the great beauty of the little girl; her well-oiled, combed and braided hair drawn like a crown round her shapely head, her delicate eyebrows, smooth skin, shining, almond eyes and, above all, her dimples, her dainty little hands, with pink-tinted taper finger-tips, and her pretty rounded arms did not escape him. Now that the bread was all gone and his appetite rather sharpened than satisfied, and she had nearly reached her destination, so he would soon be in danger of being seen by hunters and shot, without further delay he suddenly sprang upon poor Peach Blossom with a horrible growl and devoured her in a moment.

He then threw her pretty red skirt over his head, and, trying to mince along like a young girl, made his way to her mother's cottage. If any one had seen him, they would never have supposed it was poor Pocksunga with those horrible hairy legs and cruel claws sliding and slouching crookedly along below the girl's dress. But no one did see him, I'm sorry to say.

He reached the cottage door unmolested, and called, "Please open the door," in what was intended to sound like the girl's voice.

"Who is there," was the reply from within in feeble tones.

"Tis I, your Pocksunga, come with a fine loaf of dock for my dear mother," snarled the beast.

"But why are you so hoarse, my daughter?"

"I have taken cold in the mountain, dear mother?"

"Well, pull the string and the latch will fly up; and hasten, dear child, there are tigers abroad," said the mother.

So, pulling up the string, he entered, pounced at once on the woman, who lay there quite sick, and devoured her also. But while he was still engaged in this terrible work, some woodcutters who heard the poor body shriek, rushed in and put an end to this greedy and cruel creature.

It was time for Brown Eyes to go to sleep when this story was ended, but Amah promised him another for the following day, and perhaps if it is a good one I shall write it out for you by and by.

I'd like to be a doll—they never cry.  
But then they never laugh, so I'll be I.

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## The Conversation Corner

### Our Bombay Blindies

IT is almost a year since we have reported them to you. One, you remember, was Vinayek; the other, Colcha (coal), had his name changed to Hira (diamond). Our latest letter from



Miss Millard, the missionary in charge of the Blindies, says:

Dear Mr. Martin: I am writing to tell you about Vinayek, the little blind boy, supported by the unknown young lady through your Corner. He died very suddenly last week. He was about going to school, but not feeling very well did not, and soon after died before the doctors or I could get to him. Many of the famine children have died suddenly, having never wholly recovered from those awful days. But we can hardly mourn that the little blind eyes have opened for the first time to "see the King in his beauty and the land that is very far off."

I wonder whether the young lady would like to adopt in Vinayek's place a blind girl by the name of Ugari, thirteen years old. She came from the Guzarat country, north of Bombay, and so her language was Guzarati. She is now getting used to the Marathi language, and getting on well with English too. I wonder how the children at home would do if they had to learn two new languages at once, and that where their own mother tongue was not spoken. Ugari is a dear, quiet girl, anxious always to learn, and to do right. She was admitted to the church last July. She has one of the little girls in her care whom she helps in every way she can, especially in teaching her verses and hymns.

Hira, the diamond, continues to sparkle in the dark and occasionally gives out a flash of light that surprises us all. Yesterday he arose and tried to repeat his verse in English. He began, "It is good for me," and sat down. When I asked him what was good for him, he could not tell, but knew there was such a verse, for he had heard it. Another boy was ready to prompt him, and said, "It is good for me to draw near to God," and so he learned the verse. I hope your Cornerers will not forget him.

Bombay, India.

A. L. M.

These poor children, brought from the darkness and loneliness and suffering of the outside into the comfort and friendliness and cheer of the blindies' home might have filled out the verse in another way—"It is good for us to be here"! The mention of Ugari's admission to the church reminds me that Secretary Barton of the American Board told me the other day, that when he was in India a few years ago he baptized on the last Sunday of his stay at Bombay twenty of the blindies as they confessed Christ as their Lord and Master in the church, and that

it was one of the most touching scenes he had ever witnessed. Perhaps Vinayek, or our "King David," was among the number. This David, the "sweet singer," whom we supported for some time there, has just been heard from in another home.

Dear Mr. Martin: I thought you might enjoy seeing David Nanagi—your old friend, "King David"—as he sits surrounded by the evidences of the different trades he has learned since last you heard from him. He has been with us at Sirur for over a year, as we take all the older boys in our Industrial School. Some read in raised letters and in the Braille system, but they are specially interested in learning trades. Professor Anagnos of the South Boston Blind Institution has assisted us in various ways. Here is a photograph of David, with his beautiful native instrument in hand. This *ditrupa* has two sets of wires; when the upper set is touched by the bow, the under set reverberates, and the music is very sweet.

Notice the weaving machine for making webbing, the bamboo curtain in construction, the chair, the baskets, etc. David is learning the great lesson that a blind boy can do just what a seeing boy can do. When our preachers went out into the districts on their tours, David and two others went with them. Men, women and children crowded about to see the blind read, cipher and work with their hands; they thought there must be some cheating about it, and again and again covered the blind eyes with their hands, to make sure of it! We hope the Cornerers—whose letters in the paper we always read—will still be interested in David.

MARY SANFORD WINDSOR.

Sirur, India.

The full name is given, for I know that many Massachusetts readers will associate it with good old Pastor Sanford of Medway; how well I remember meeting him in his prayer meeting forty years ago this winter, when on my way to "the front," and his wish that I should see his "boy" in the Army of the Potomac! As the "unknown lady" supporter of Vinayek sent her check again at New Year's, that cares for Ugari, and we Cornerers are left to do what we will for Hira, the diamond, and David, the singer. Two other India letters are just in, one from an "ex-Cornerer," now in this country and about ready for Yale (Dr. Hume told me that at the close of one of his grand lectures the other day!); the other from a missionary girl in India—this you will see later. Guess who the girls are in the first picture—the Flower Committee of the Bombay Blind School Christian Endeavor!

As this is Washington's Birthday week, I must tell you a little story and read you a little letter. A small boy—say about quarter past three—showed me the other day in a house where I called a picture of Washington. Having to say something, I said, Well, he was a good man. The boy replied slowly and gravely, "He never told a lie!" This is the letter:

Dear Mr. Martin: I have never written to you before, but I would like to be a Cornerer. I would like to correspond with some

boy who is collecting stamps. I am ten years old. Can you tell me a good stamp dealer?

Bridgton, Me.

EDWARD S.

I will send this boy's address to any other boy who will send me a picture of Washington—or even of McKinley—which I will return at once to him. By mistake I stumbled the other day into the store of the New England Stamp Co., at 21 Bromfield Street, and liked its appearance very much; was surprised to find as clerk there one of our former Corner boys, who was always writing about stamps!

### For the Old Folks

I noticed in your Corner some time ago a lady's inquiry for verses in which "My Washington" was repeated. My mother used to sing it to us—twelve of us—eighty years ago:

When Columbia's brave sons called my hero to lead them,  
To vanquish their foes and establish their freedom,  
I rejoiced at his honours, my fears I dissembled—  
At the thought of his danger, my heart, how it trembled!  
O, my Washington, O, my Washington!  
O, my Washington! All was hazardous!

Lebanon, N. Y.

A. S.

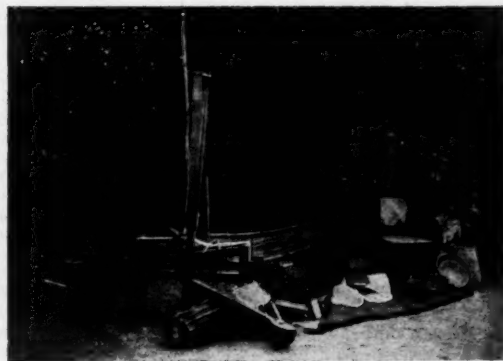
After a long search I have found the whole poem at the Public Library, in McCarty's Patriotic Songs (Philadelphia, 1842), entitled, Lady Washington's Lament, 1799. It has seven stanzas, most of them ending with the chorus:

O, my Washington! O, my Washington!  
O, my Washington has forsaken us!

I would like to have heard Mr. S. and his eleven brothers and sisters accompany their mother in singing those verses and the chorus!

This query as to another George, a contemporary of Washington, is also timely:

The Corner so often corners mysteries that a lady asks if it can "square the circle" of a brass token she has. It is an inch in diameter, with a cut of the king's head on one side,



encircled with a laurel wreath, and with the inscription, Georgius III. Dei Gratia; in the other side, the words, "In memory of the good old days." The date is 1768. Some one has pierced a hole at the top.

Rochester, N. H.

H. A. B.

The expert on Exchange Street said at once it was one of the old ha'penny "tokens" of George III. He showed me another inscribed: "G. III completed the 50th year of his reign Oct. 25, 1810. God protects the just."

Mr. Martin

## The Literature of the Day

### The Letters to the Seven Churches

Professor Ramsay's volume is a distinct and exceptionally valuable contribution to expository literature on the New Testament. Its author has devoted a quarter of a century to the study of the social and religious conditions of the province of Asia Minor in which the seven churches stood, and his knowledge of this subject is probably greater than that of any other living man. He has given us a fascinating study of the development of Christianity in the first century, in a region where European and Oriental races met and mingled, and where ideas of universal religion, worked out in failure under paganism, evolved a noble success under the impulses of Christianity. Such a study is of far more than historical interest. It helps every student of the field of foreign missions to understand how the Asiatic and European can become brethren in Christ without obliterating the racial characteristics of either.

Professor Ramsey presents first a series of chapters which illumine the social and civic life of Asia Minor when these churches were planted. He shows how fellowship was cultivated between distant communities by regular journeys of travelers and by letter writing, and how the churches were thus brought into a sympathy of unity and purpose. He describes the effect on this conglomerate society of the worship of the Cæsars, the position of the Jews in the social and political organization, and the relation of the converts from paganism to the Christian faith. This process of exploration and discussion leads to the study of the Seven Letters and an interpretation of the meaning of each message and its adaptation to the condition of the church addressed. These churches thus have focussed on them from the writings of John, Paul and Peter, and from contemporary history a light which makes them live again, as objects of present interest as they are addressed by those three apostles who had known the Christ and his immediate disciples.

This book is a noble illustration of what patient and enthusiastic scholarship can yet do in bringing forth from the Scriptures treasures both new and old. Professor Ramsay from a thorough examination of fragments of literature and of the country itself has re-created the social and religious life of these ancient cities, and has laid it under tribute to give us new knowledge of the principles, motives and customs of the early Christian Church.

[The Letters to the Seven Churches of Asia, by W. M. Ramsay, D. C. L., Litt. D., LL. D. pp. 446. A. C. Armstrong & Son. \$3.00 net.]

### RELIGION

Seven Years' Hard, by Richard Free. pp. 268. E. P. Dutton & Co. \$1.50 net.

A study of social and religious conditions in an East End district of London by an Anglican clergyman who undertook to found a church in one of its most neglected quarters. A frank, manly, humorous book revealing not merely the difficulties and encouragements of a successful work, but also the courage and devotion of the author and his wife. Well worth reading, and bristling with suggestion for the student of applied Christianity.

The Psalms in Human Life, by Rowland E. Prothero. pp. 415. E. P. Dutton & Co. \$2.00 net.

A new edition of a delightful book to which we called attention some months ago. It is a study of the part which the Psalms have played on historic occasions and in the mouths of famous people.

My Little Book of Prayer, by Muriel Strode. Open Court Pub. Co., Chicago.

The Holy Spirit, by E. H. Johnson, D. D., LL. D. pp. 308. Griffith & Rowland Press, Philadelphia. \$1.00 net.

The best way to answer the great, pressing questions about the Holy Spirit today is to study and keep close to the Biblical teaching. Such is the purpose of this book. It is rooted in Biblical Theology, considering the relation of the Holy Spirit to Christ, to the disciples and the early Church, and applying Biblical facts to the life and problems of the Christian today. Readers of The Highest Life by the same author, will not be disappointed in this later work. It is marked by the same reverence of spirit, sanity and clarity of thought and vivacity of style.

The Apostles of Our Lord, by Rev. J. G. Greenough. pp. 278. A. C. Armstrong & Son. \$1.50.

The author modestly calls his work unpretentious, and such it is, but nevertheless valuable. The known facts about the apostles are few in number. They are here set forth in plain speech with hardly any comment until the close. If the book has a fault, it is in the brevity of interpretation and application. What is provided is so good that it whets the appetite for more. In addition to biographical material is a clear and summary handling of unscripural claims of apostolic succession and the primacy of Peter.

St. John and His Work, by Rev. Canon Benham, D. D. pp. 99. J. B. Lippincott. Temple series.

Gathers up into a small volume about all that is known of the Apostle John and the traditions about him in the early Church; gives also a summary of his writings and relates the conditions under which they were written.

Historical Geography of Bible Lands, by John B. Calkin. pp. 180. Westminster Press, Philadelphia.

A useful handbook for study or reference, compact, well arranged, fully indexed and with good historical maps. It would be well if such a text-book could be made a part of the curriculum of every Sunday school.

Connection between Old and New Testaments, by Rev. G. Milne Rae, D. D. pp. 124. The Temple series. J. B. Lippincott Co. 50 cents.

A succinct outline of Jewish history from the time of Ezra to the birth of Jesus.

### FICTION

The Secret Woman, by Eden Phillpotts. pp. 385. Macmillan Co. \$1.50.

The broad spaces of Dartmoor serve Mr. Phillpotts well as the scene and background of his tragedy; and the shadow of destiny is never more inevitable or darker than among these simple-minded folk. This is the story of an illicit love and the evil that it brought in its train. The telling, as it deals with the elemental passions, is quick with a power of sympathy and an insight into the workings of the heart, which hold the attention of the reader fascinated to the end. The author has given us no more powerful and moving tale.

A Tale of the Klostet, by Brother Jabez. pp. 336. Griffith & Rowland Press, Philadelphia. Not far from Lancaster, Pa., is the town of Ephrata. Here in 1733 was established a communistic settlement, an offshoot from the Dunkards, a brotherhood and sisterhood, living an ascetic life and observing many strange customs. This story is a "romance wound about the facts, incidents and history" of the community. It is an admirable piece of work, well written, full of interesting information, having a well-developed plot, and holding the attention from beginning to conclusion.

Kobo, by Herbert Strang. pp. 370. G. P. Putnam's Sons. \$1.50 net.

Boys will like the lively style and strange adventures of this story. The hero, a young

Englishman, goes to Japan to adjust some delicate machinery on the warships, and sees the first attack upon the Russian Asiatic fleet at Port Arthur. Most of his adventures, however, are on shore—with brigands in the mountains of Manchuria and as a Russian prisoner. Except for some overspieing with improbabilities, commendable and informing.

A Beautiful Possibility, by Edith Ferguson Black. pp. 330. Union Press, Philadelphia. 90 cents net.

The Queen's Knight Errant, by Beatrice Marshall. pp. 322. E. P. Dutton & Co. \$1.50. A story of the days of Sir Walter Raleigh. A little girl, shipwrecked on the Devon coast, becomes a maid of honor and a friend of the future Lady Raleigh. Queen Bess, with her red wig and many coquetties, Spenser, with his verses and disappointed ambitions, Essex and Cecil all come into the narrative in lively and natural fashion. The expeditions to the new world, the religious struggles and the woes of Ireland are the background of a quiet love story which has withal a curious touch of mysticism.

### FOR CHILDREN

Four American Indians, by Edson L. Whitney and Frances M. Perry. pp. 240. Am. Book Co. The four are King Philip, Pontiac, Tecumseh and Osceola. The story of each is told in a way to interest children, and there are a few appropriate illustrations.

On Holy Ground, by William L. Worcester. pp. 492. J. B. Lippincott Co.

The author's New Church (Swedenborgian) opinions are present but not obtruded in this handsome and interesting volume. His method of solving the problem of a Bible for young children is the sensible one of writing clear and interesting introductions and then letting the Bible text tell the story. Many of the narratives are allegorized in the fashion of his church. We might call it an expurgated Bible, were it not that it undertakes nothing more than to extract the stories which will interest and instruct children and which modern taste considers proper for their use. The photographs of scenery and buildings are notably fine. The only artist called in for assistance is the German, Hoffman.

Out of the Northland, by Emilie Kip Baker. pp. 165. Macmillan Co. 25 cents.

Stories from the northern myths put in simple form for children. The story of the Scandinavian gods is followed by a version of the Brunhilde legend, in which the material of the Niebelungen Lied has been mingled with the more northern form of the story.

Five Little Strangers and How They Came to Live in America, by Julia Augusta Schwartz. pp. 176. Am. Book Co.

Attractively told and illustrated stories of the five races and colors of humanity in the United States, the red, white, black, yellow and brown child, how he lived and whence he came. A book which children will enjoy.

### MISCELLANEOUS

The Practice of Self-Culture, by Hugh Black. pp. 262. Macmillan Co.

These pages round out the teaching of the author on the endlessly-recurring but practically-difficult theme of culture and self-sacrifice. A plea is made for a rounded and proportioned development of body, mind, imagination, heart, conscience and spirit. The high qualities of thought and expression which have made Mr. Black's previous books on Friendship, Work, and Culture and Restraint both helpful and popular are found in these pages.

The Strategy of Great Railroads, by Frank H. Nowaman. pp. 287. Chas. Scribner's Sons. \$1.50 net.

A series of independent chapters, each a description of one of the great railroad systems of the country. As a whole, it is a history of American railroad development and especially of the more recent changes in control. The fact that since the book was written there has been a readjustment in the grouping shows how rapid are the moves in the game. The author makes attractive heroes of his railroaders. He ends with a chapter entitled The Early Days in Railroad which is a



remarkable description of the frantic efforts made by the townspeople of Erie, Pa., to prevent the loss of business threatened to the bus men, hotel men and the like by a connection between two lines (now parts of the Lake Shore and Michigan Southern) which would enable passengers to go through Erie without change of cars. This is interesting as an early instance of the prejudice against railroad consolidation.

An Outline of the Theory of Organic Evolution, by Maynard M. Metcalf, Ph. D. pp. 204. Macmillan Co. \$2.50.

The evolution theory is described in this clear, well-ordered and helpfully-illustrated outline from the point of view of Professor Metcalf's own special field of biology. He begins with the theory, and in part second deals with the phenomena explained by it. Delivered as lectures to classes in the Woman's College of Baltimore, these pages appeal to the general public as a valuable and easily available summary of the grounds and divisions of the prevailing philosophy of origins.

The Women of America, by Elizabeth McCracken. pp. 397. Macmillan Co. \$1.50 net. In a six months' journey "over very nearly the entire United States," the author had glimpses of the life and work of many types of women who seem to have opened their hearts to her so that her book is of unusual interest and value.

The Sailor's Magazine and Seamen's Friend, 1904. pp. 386. Am. Seamen's Friends Soc.

William Shakespeare, by Hamilton Wright Mabie. pp. 345. Macmillan Co. \$1.00 net.

A new and handy edition, unillustrated, of one of the best of modern interpretations of the great dramatist. It is written in an easy, graceful style, gathers all desirable information in compact compass, interprets the plays in an intelligible and interesting manner, and will doubtless obtain a wider reading than many a more profound and ponderous work on the same subject.

## Books and Bookmen

Suburban Life comes to us as a new outdoor magazine, well-printed and illustrated. It was formerly known as the *Suburban*, but has entirely changed its form and character and entered a popular and promising field.

We read that Miss Jordan, editor of *Harpers' Bazar*, recently gave a luncheon of fourteen courses in honor of Mrs. Margaret Deland. Poor Mrs. Deland! Did she have to taste of all of them? And yet we wonder why appendicitis is so prevalent in our age!

W. B. Yeats says that James Russell Lowell is no poet, and that Americans now prefer Whitman to Lowell. Mr. Yeats should "stick to his last," and write mystical plays and not invade the field of criticism, where very few Irishmen have ever been great. The Celtic temperament makes first-class poets, but not good critics.

In his book called *On the Trail of Don Quixote*, Mr. A. F. Jaccaei tells of a chat with a lazy peasant—a connoisseur of bull fights—who had read Cervantes and found him droll, but, he said, "there is something in it I can't get hold of which makes priests and the like read it over and over again." Columns of criticism would tell us little more.

After sixty years of vigorous life *Littell's Living Age* passes into the hands of a new publishing house with no change of editorship. Mr. Frank Foxcroft, the editor, becomes treasurer as well as editor of the *Living Age* Company. The *Living Age* is always interesting and shows the hand of a wide-awake editor in its choice of material and shaping of utterance.

*Collier's Weekly* offered three prizes of \$5,000, \$2,000 and \$1,000 for the best short stories. The first and third prizes were awarded to two young Harvard graduates, Rowland Thomas, Class of 1901 and Raymond M. Alden, Class of 1896. Mr. Alden is the son of "Pansy," the writer of many Sunday school stories. The second prize was awarded to Mrs. Margaret Deland.

## The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN RANKIN

Feb. 26, Sunday. *God's Messenger*.—Ps. 105: 1-22.

Even the bee and squirrel make provision for the winter, and shall not God take thought for the future needs of his covenant people! This was the lesson which the prophets found in Joseph's suffering and exaltation. What if God's foresight in employing us for others involves our present suffering and loss? Are we entitled to demand that he shall not merely use us, but explain to us his plans? That would be to hinder the discipline which helps to make us fit for use when the right time comes. As the iron passes through the fire before it can be made a plowshare or a sword, so in the furnace must God shape his implements and weapons. *Thou who foreseest the end from the beginning, give me not knowledge, lest I shrink from suffering or be spoiled by joyful expectation, but give me faith's imagination, which in every prospect of the future can behold the presence of Thy love. And let me hold my present suffering but a stage of progress toward the larger use for which Thou hast designed my life.*

Feb. 27. *The Sons of Jacob*.—Gen. 37: 1-11.

The sons were divided in little groups in widely scattered pastures, watching the flocks. The feuds of polygamous family life are reflected here; Joseph was with the sons of the concubines, not the sons of Leah. The wisdom of Jacob's love was Joseph's undoing. Reticence is often one of love's necessary self-denials. Joseph was a masterful lad and seems to have been over-zealous in his tale-bearing.

Feb. 28. *The Conspiracy*.—Gen. 37: 12-24.

Jacob's flocks were widely scattered indeed, when some were in Hebron and some in Shechem, forty miles away. Dothan is in the hill country still further north. What a quick-growing plant is jealousy! Its fruit, in the experience of these brethren, is murder.

March 1. *The Sale*.—Gen. 37: 25-36.

Note the ever-present background of slavery. Trading in slaves has never tended to develop conscience. The Midianites would not hesitate to buy a brother of his brother. For in the ancient slavery there was no difference of race or color. Judah's plan to get rid of Joseph without blood and for a price commended itself to cunning Jacob's children. Our vices will not look well in their hereditary reappearances.

March 2. *In Potiphar's House*.—Gen. 39: 1-6.

The qualities which awakened jealousy in a younger brother brought favor as a servant. The essential soundness of his character was shown in his resistance to sudden temptation. Remember Christ's warning to be always ready. The man who needs time to arm himself may easily be overcome.

March 3. *In the Prison*.—Gen. 39: 19-23; 40: 1-6.

Here was ground for discouragement. First, hate, then slavery, then prison for the innocent. But there was nothing morbid in Joseph's mind. God was with him, and from each new level he made a fresh start toward his ideal. Of such a man we say that he always falls upon his feet. We are upon the world's broad stage here. Jacob lived in a dim and quiet corner; the court of Egypt was in the full light of the bustling day. But how forgotten is the great stage—while Israel's life lives on.

March 4. *The Interpreter of Dreams*.—Gen. 40: 7-23.

Each dream grows out of the dreamer's own experience. Note the king's fear of those who were nearest to him. Joseph's courage was not stolid indifference. We have here a glimpse of his hidden life, with its loves and longings.

## The Midweek Meeting

FOR DEVOTION, CONSULTATION, FELLOWSHIP

"For where two or three are gathered together in my name, there am I in the midst of them."

(Topic for Feb. 26—March 4)

Prayer for the Incoming Administration. 1 Tim. 2: 1-4; 1 Pet. 2: 11-17; Ps. 101.

For wise leadership, justice, righteousness and peace. Thanksgiving for Providential guidance.

However keen and strong our sense of partisanship may have been before the election, in the inauguration we are all Americans together, and the President belongs to all of us. The greatest blunders in American political history have been those of Presidents who forgot that they were the servants of the whole people and of sections which imagined that any lawfully-elected President could be their enemy. Theodore Roosevelt and Charles W. Fairbanks will not be inaugurated as Republicans, but as Americans. Their duty will be to all the people, and in their offices they are entitled to the respect and confidence of every American.

Here, then, is a test of our belief in prayer. Does the inauguration of a President for a new period of responsibility in a new term of office put any special responsibility upon us as Christian citizens? We are bound to obey the laws. We are required to give of our means and, if need arises, of our service—is there not also a claim that the new authority should rest upon the intercessions of the people? We pray for our children when they go away from home to school. We ask God's blessing on a new home or the opening of a new church building. Is the visible and executive head of our nation less sacred in his calling and his work than these?

Wise leadership must take into account the claims of God and the needs of the whole people. When we remember how vast and complicated are the concerns of such a nation as ours, what wonder that we should be anxious to have a wise, well-balanced, unselfish and devout man in the central place. For an American President has more power lodged in his hands for his four-years term of office than most kings possess, and for more people, because in numbers we have come to stand high among the great Powers of the world. Think what mischief a little leaven of injustice in the thought of our Chief Magistrate might work for one or all. Think how easily a misstep of unrighteousness might bring trouble upon us all. And the horror of war, even war with a friendly nation, might be rendered almost inevitable by the vanity, folly, or obstinacy of a weak man in the chair of the President.

Yet as we pray that God in his mercy will guide and overrule the decisions of our new Chief Magistrate and his advisers, we may give thanks also that he has given guidance in the past. There have been many times in the history of the republic when it has seemed as if the ship of State were drifting fast upon the rocks. Then, by the mercy of God, some wise decision of the pilot has shaped its course once more toward the safety of the open sea. And so our hope clasps hand with memory and our faith with thanksgiving as we pray and believe that God who has led us, will lead us to the end.

Dr. Jacob, Bishop of St. Albans, one of the best friends of foreign missions in the Church of England episcopate, has just called attention to the fact that Americans of non-episcopal bodies of Christians are doing more today for the Christianization of India than the Church of England and the British Free churches.

## The Schoolmaster\*

By Zephine Humphrey

XV.

When David woke one morning and saw the snow he was filled with a certain awe. One might have supposed, judging from human methods, that, after such preparation, such pomp, such blare of trumpets, the climax towards which the year had moved must come with a crash. But nature does not work thus. Her greatest gifts are ever the most silently bestowed, her greatest consummations wrought in secret.

The earth had gone to sleep the night before, bare and comfortless, as she had been for many weeks. There had been no whisper of wind through all the night, no token of any kind; only a mighty silence. Yet now, behold when the late dawn struggled from behind the hills, the fields were discovered clothed in a deepening fall of snow. Silently, swiftly through the air the legions of flakes held their way. There was an invincible purpose about them; they seemed to hasten rather than fall. In what dim hour of the pulseless night they had come to work the great change no mortal eye had known. Behind the blinding swirl of their multitudes the hills loomed vague and formless. The valley was dumb beneath them. There was a strong peace over all the earth that spring and summer and autumn had never known, only foretold in their dreams.

Downstairs, from kitchen to dining-room, to sitting-room and back, Cousin Peggy trotted. "Comes to me o'er and o'er," she carolled cheerfully. All three rooms were warm and pleasant, with doors standing wide between, and the fragrance of coffee permeating them. No wintry silence there. But a change had come over their spirit as over the world outside. They stood for the indoor winter, the winter of warmth and cheer, of cozy seclusion and light. Plants bloomed in the windows, close by the muffled panes which looked dimly into the storm; the great stove expanded its genial heart; the kettle sang from the kitchen.

"I've swept the path to the barn three times," said Cousin Peggy gayly, when David made his appearance. "These mornings are hard on Joseph. I thought I'd help him that much. But isn't it beautiful? 'Nearer the great white throne.'" And she stirred the buckwheat cakes.

David took the shovel, and carefully made a path from the kitchen door, finishing off Cousin Peggy's erratic but effective sweepings with masculine precision.

"That's to spare Cousin Peggy," he said with a certain reproach, meeting Cousin Joseph at the barn.

"Well, all right," answered that sturdy gentleman, advancing with his foaming pails of milk. "Only she likes to do it. You don't understand women yet, my son."

As they sat around the table together, a new friendship seemed to unite them, a closer intercourse. Shut in by the wild, white storm outside, cut off from the visible world, they discovered in each other sudden new graces and comfort. One wonders how dwellers in tropical climes cement their affections, with no winter to teach them the joy of a common shelter.

David felt cheered and encouraged as he started off for his school. Cousin Peggy's touch upon his shoulder, bidding him good-by, had been more than ever pleasant to feel. She was a good woman. Then, as he settled down to his progress through the storm, hands thrust deep in his pockets, head bent against the whirling flakes, his expression changed; not so much changed as developed, settled down, too, like his shoulders and limbs, into

a steady purpose. It would have been plain to an observer, had any such been there—perhaps it was plain to the mountains—that the David of the winter was different from the David of the autumn.

In truth he had cause to be grave. Rumor, like an insidious serpent, had crept through Lincoln valley, and all on his account.

Insidious serpent! There we betray our bondage to classical usage. Modern rumor is rather a germ. It travels unseen, irresistible, having for its highway the water and the air. Before they know it, whole communities may be poisoned by it. And the havoc of disease it works is frightful. To be sure, there are means of prevention. Perhaps some day we shall have the science of the matter thoroughly exploited, with health-officers established to keep minds clean and wholesome. Not the least considerable of public services will be such a consummation. "Poor soul!" we shall say of a slanderer. "Have you heard? He has the malignity." But meantime, meantime—ah, Lincoln, New York, Paris!

That David was a frequenter of the Bridges' cottage was matter of general knowledge. Mr. Jeremiah Strong had spoken of it first, returning home one evening; guardedly spoken, to be sure, with but a shake of the head and a lowering of the eyes by way of comment. Then the next day Mrs. Strong had hinted to Mrs. Jones, and the next day still Mr. Jones had spoken to Mr. Matthews. After that there was laughter in the store of an evening, and sly jests, running, it would seem, beneath the counter and behind the stove, so evasive were they.

O, Lincoln!

At first David did not know. Horatio Bridges' fever had taken a serious turn, and in his delirium a strange trait of nature had come uppermost. It was nothing more nor less than religious enthusiasm.

"I can't think where he's got it from," said his wife, discussing the anomalous situation. "Once, I remember, when we was children, there was a revival here. It took quite a hold on him. But, land! he's laughed about that lots o' times since then. Mebbe he's scart o' dyin'."

She stood at the foot of the bed, and knit her brows over the novel spectacle of her husband, with rough, clasped hands, praying as fast as he swore.

"O, God, I'll be d—d if I ain't sorry."

"I wish you'd let me ask Mr. Eldridge to come and see him," suggested David for the eleventh time.

Mrs. Bridges shook her head.

"He'd smell a parson out quicker 'n that," she answered, "an' be ravin', tearin' mad. He ain't got no use for the tribe. Besides, where'd be the good? He thinks you're the angel Gabriel. Ain't that enough?"

It was quite true; this honor had been conferred upon David the first day of Mr. Bridges' strange possession. There had since been nothing for it but to play the rôle. With healing in his wings he entered the sick-room, blessing and damnation he held over the patient's head. It embarrassed him greatly, the vast assumption, but there seemed no possible escape. Later, becoming used to the distinction, he was amused to perceive the growth of a mental attitude on his part of good comradeship towards the great, unknown angel, as if, sharing his work, nay, doing his very work for him, he had entered upon a friendship. And perhaps he had; who can say?

Mrs. Bridges, during these days, manifested an astonishing range of feelings. As surely as her husband grew a little better, she became scornful, indignant, flouting him in manner and voice, devoting her attention to David.

Then, when he relapsed, she was at his side again, caring for him day and night. The faded bow lay for a long time untouched in the corner where she had thrown it, and she herself fell into a personal untidiness which even David noticed. Then one day, glancing, in passing, at the kitchen mirror, she stopped suddenly, caught up the bow from the floor, and disappeared into a little back room. She was gone for half an hour. David, absorbed in his angelic ministrations, scarcely noticed her absence, nor, when he heard her re-enter the room, did he look up at once. But she came and stood before him.

"Got enough liniment left, do you think?" she inquired casually.

Ribbons and trinkets and violet perfume, they could hardly fail to produce an effect on any, the most obtuse. The faded bow in the hair again, the muslin dress with its elbow sleeves. Why and wherefore, David wondered, in a vague surprise. Then his brief glance returned from her to the patient, dismissing the insignificant problem, and he answered,

"Scarcely. I'll go to the village, now you've come back, and get some more."

Not a brilliant success, on the whole, Phoebe Bridges. Yet what could one expect of the angel Gabriel? The faded bow and the trinkets greeted themselves at some length in the mirror after David was gone, and perhaps they atoned in this way for the neglect they had received. Yet they did not seem satisfied. There was an air half mocking, half wistful about them.

As for David, it was this evening, on this very trip to the village, that he first apprehended his position in the eye of Lincoln. Loud laughter greeted his ears as he mounted the steps of the store. "S't!" came a warning voice, and suddenly all was still. It could mean only one thing. A hulking fellow on the counter got up and shambled with an uneasy indifference to the back of the room. An overgrown lad giggled tentatively, and stopped. There was an awkward pause. David, standing with his hand still on the latch of the door, his tall, fair figure thrown in relief against the blackness of the night behind him, his head very erect, swept the assembly a moment with his quiet eyes. Then he stepped to the counter.

"I should like a bottle of liniment," he said to the clerk distinctly.

"Yes, sir."

The eager clerk, being gifted, as is the manner of clerks, with a good deal of social tact, sought to save the day by fluent conversation. But tact sometimes loses its savor when it deals with great earnestness. David scarcely listened. He paid for the liniment in the midst of the hovering silence of the room, with only the clerk's voice babbling on; then he took up the package and turned to go. Once again his eyes swept the room. There was this time something not so quiet beneath their gentleness.

"It is well to trust one another always, men," he said, pausing in the doorway. "It's the only way to live."

Then he went out.

The laughter broke forth again before he had well cleared the steps, though he went with a leap and a bound. It pursued him down the street, baying him out into the wide stillness beyond the village. But, strangely enough, he was not depressed, nor even faintly troubled. On the contrary, a new and almost fierce delight possessed him. He strode fast and breathed deeply. He was in for it now, there was no doubt, in for misrepresentation, calumny, suffering. Very well, then; he would meet it. The joy of the conflict was his. Never had the mountains

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seemed so strong, standing round the autumn valley in the night; never had his sense of living been so keen. He was already triumphant. Passing the Eldridge cottage, he turned on an impulse and ran to the kitchen window, pulsing with yellow light.

"Miss Ruth! Miss Ruth!" He tapped gently.

How quickly she heard. How instantly she accepted the novel form of approach.

"Yes."

She lifted the window a little.

"I wish—that is, will you please tell Nancy I solved that problem she couldn't manage?"

The dark face within, quiet dark face, with its crowning coils of hair, looked down for a moment out of the lamplight into the fair face without, eager fair face, with deeply sparkling eyes.

"I congratulate you," she said simply.

"Yes, I will tell her of course."

Back in the Bridges' cottage, the sick man and the untidy woman and the abnormally old little girl took on a sudden new beauty in the midst of their dingy surroundings. To help them had before seemed duty; now it was pleasure, exhilaration. Something of the old Adam there was, no doubt, in this feeling, obstinately determined; but who is there so ungrateful as to deny excellence to many of the traits of Adam?

Then later came the reaction. We are none of us so heroic all the time as we think we are going to be. It was not so easy to meet averting eyes and constrained salutations. Yet, after all, that was nothing. It was not so easy to read a troubled appeal in the faces of dear friends. Yet, after all, that might be trustingly endured. It was not so easy to find one's work suffering. Ah, there lay the difficulty; that was the trial that counted. David watched the spread of infection (said we not truly a germ?) through the ranks of the knights and ladies with a great and heavy pain. The reserve on their childish faces, trustfully responsive as they had grown to be of late, was more bitter to him than the jeers of hundreds. It was a trained reserve, he knew, instigated by counsel at home, but he had no power to break it. The authority of school-teacher, considerable though it be, rests yet for its support on that elder authority, coeval with creation, the authority of parents. The Round Table became diminished at last by three of its members. They were children whose parents did not stand well in the village estimation. Even in his distress, David felt the irony of their withdrawal, and smiled grimly to himself. Then, later, meeting them in the road one day, and noticing the knightly badges still pinned to their coats, he smiled exultantly. It was not all lost after all; they belonged to the Order still. Loyalty had power to submit to necessity, and yet remain true to itself. A wild desire seized him to pick up his school and transport it to the top of Mount Mercy, even now in the face of the winter, there to defend it from interference, there to work out its destiny. He clenched his hands in the sudden passionate longing. Then again he smiled, and this time in irony at himself, seeking to gain his end by the subversion of law. So anarchy comes, he thought.

The Lady of the Lake burst stormily in at the schoolhouse door very late one morning, and shooed herself weeping into her seat. Her face was red and distorted, her fat little shoulders heaved. Not a very attractive Lady, but a tremendously earnest one. Yet what it was all about, no amount of sympathetic inquiry could ascertain from her. She sniffed, and gulped, and shook her head, and firmly held her peace. It was only in after days that David learned how she had been bidden to stay at home that morning; how she had objected, rebelled; how she had broken away at last, and run all the way to school, bedewing the road with her tears. Most faithful little Lady! Constrained by every established precept of law and order

to blame her for her rebellious disobedience, the only course here open to us is to omit all comment on her so notable behavior.

David was unswerving. Yes, in his conduct always, and in his thought for the most part, though there is probably no cause so strong that it does not come to a greater strength through conflict with doubts and fears. He could not lower the standard, he could not compromise. Some natures there are that cannot. To know himself right in himself, to know his purpose high, and then, because of misunderstanding, misrepresentation, to yield and shape his course to another's requirement was impossible to him. The weakness, the lack of faith, almost the admission of error—no! Not even for the sake of greater usefulness. God, who gives us our work, who plants the stern spirit in us, will look to the consequence.

Objection there was, remonstrance. Cousin Peggy pleaded and argued, bringing all the force of her considerable world knowledge to bear on the subject. (But it was not world knowledge that David was after now.) Cousin Joseph pursued the course of gentle rallying. But the truth was that neither Cousin Peggy nor Cousin Joseph fully understood the state of things themselves; for David, with faithful loyalty, had concealed from them the cause and even the nature of Mr. Bridges' illness. Retribution was not so much his affair, he thought, as regeneration if might be. Courageous and trustful young knight, preparing without hesitation to slay one of earth's greatest dragons.

Mr. Eldridge was his only confidant. Together, all one evening, the two discussed the matter. They were going to withdraw into the library for the purpose, but Ruth, perceiving their regretful intention, carried Nancy off to bed, and did not return herself till she heard David rise to go. The kitchen fire glowed before their eyes intent; the tall clock ticked in the corner; the bright tins shone against the wall. On the floor lay a pile of books, companions of the day just ended. The place was peaceful, instinct with a full, grave life, compelling to quietness. And quiet enough was the talk that for two hours rose and fell before that kitchen fire. Anglo-Saxon prophets are different from their great Hebrew predecessors in that earnestness constrains them ever to reserve. Yet surely the soul of Isaiah might have thrilled to hear. The same old problems now as then, the same old agony and toil and longing in the vision of righteousness. Is the world no further along after all these centuries, after the coming of the Christ? Yet is the vision persistent, and the prophets multiply. Isaiah doubtless sees much now, and he knows that the end is sure.

It was not only of drunkenness that they talked, and the sins of the flesh, but even more particularly of the sins of distrust and malice. How live in a place where actions are not judged first for their uprightness? How live? Why, forsooth, without flinching.

Is it a slender hope to reclaim an impenitent drunkard? A slender hope draws mighty things after it sometimes.

As for the woman—Mr. Eldridge shook his head. "I wish," he began, but David cut quickly in.

"She has good in her, I know," he said, "and she trusts me. I shall not fail her."

Then, with mutual consent of chivalry, they forebore to discuss her.

It was such a talk as goes to the bottom of things, and confirms and advances a cause incalculably. At its close, the old eyes and the young regarded each other gravely. Then the old twinkled a little.

"We must be careful," said Mr. Eldridge, "not to fall under our own condemnation. It seems to me we've been giving Lincoln a pretty poor setting out. And the place is full of good people."

"That's true enough," answered David,

laughing and pushing back his chair. (It was then that Ruth heard him, and started to descend.) "And after all, what am I? It's very presumptuous."

Ruth, pausing unseen in the doorway, surveyed the two faces before her and sighed. She understood so well their expression. Then she came forward, and drew a footstool to her father's side, and sat down, with her smooth dark head resting against his arm. David's eyes lightened slowly, looking down at her. Almost unconsciously his thoughts took a less strenuous turn, fell into slower channels. He leaned his elbows on his knees and dreamed of summer meadows. Mr. Eldridge put out his hand and laid it gently on his daughter's head. There was great comfort in this woman's presence, great cheer, even, in a certain humorous way, great protection.

And so the full development had come to pass, moving on to an outcome somehow, somewhere. Catastrophe seemed inevitable. No wonder David was grave, striding away through the storm. The year's consummation was come; his own might be at hand. Nothing so grave, so peaceful, could he hope to attain. Yet we ourselves determine the spirit, if not the form, of our consummations, and surely David's mind knew both peace and gravity.

Horatio Bridges was better now. That was cause for satisfaction. His convalescence had not sustained the high tone of his illness, and David had some time since been deposed from the flattering eminence of angelship. Neither was there any sign of penitence in the sick man. He rallied at the horse that ran away, he sailed at the fence against which he was thrown; once David smiled obscurely, and then he rallied at him. But nevertheless he liked the young man, and made the fact manifest.

As for Mrs. Bridges, her attitude for the most part was one of submissive dependence. She no longer wore the bow in her hair, and her eyes, when she looked at David, seldom got further than wistfulness. She was serious at times, and at times again stormy and petulant, yet easily subdued. Her relation with her husband was matter of speculation on the part of the young knight-ignorant who was being, in this summary fashion, introduced to the facts of life. Things must assuredly be of one kind or of the other, he thought. Yet there was the old look of hatred—could he ever forget that day? And there was, on the other hand, the almost tender solicitude of the sick-room. How reconcile the two? The dreadful versatility of the human heart which, uncontrolled, may be all things in a day, and sincerely after a fashion, was beyond David's comprehension. He dismissed the problem daily. That the husband and wife always kept the peace in his presence, that they wanted him there, that he could serve them in any way, was enough to determine his conduct. He certainly would not leave them. For the rest, for the consequence—he was fortunately not the angel Gabriel; but even if he had been, the issue lay beyond.

Thinking these things, he strode down the winter road through the swift, silent storm. His head was bent to resist the flakes, but, in spite of this, the effect of his carriage was one of greater erectness than heretofore. There was fire as well as gentleness coming into his manner of late. A woman, advancing up the road from the opposite direction, noticed this, perhaps not for the first time. She walked slowly until he saw her. Instantly then how his cap came off, and how his face woke into a flashing smile!

"Good morning!" he cried exultantly, standing bareheaded in the storm. "Isn't it glorious?"

But Ruth did not respond as she was wont to do. Her face, which should have been flushed with the storm, was pale, and her eyes were full of pain. She looked up silently.

Instinctively David put out his hand, and the smile faded from his lips.

"What's the matter?" he demanded.

"O, David, David!" It was not petition exactly. The tone was too hopeless for that. Resignation, rather, and sorrow, very strong, deep sorrow. "If you only wouldn't! If only you could be content!"

The storm circled about them, the mountains and trees were dim, they were shut in a snowy wilderness alone together, those two. For a moment silence lingered.

"Ruth," then said David gently, "I don't know what you may have heard. I am not going to ask. It is not necessary to know anything, to say all that there is to say; and that is just that I have to do what seems to me right."

"Regardless?" pleaded Ruth.

"Regardless," David answered.

He gave the hand which he held a friendly pressure, then released it. He turned to resume his path.

"By the way," he turned again inquiring, "did you come here on purpose to speak to me?"

Ruth flushed indignantly. How dared he ask such a question? How could he be so presuming as even to suggest such a thing? She drew herself up with great dignity. Then—

"Yes," she answered meekly.

David again held out his hand. "It was very kind," he said gravely. "Thank you."

There was no trace of any subtler understanding than friendly gratitude in his voice or manner. He took off his cap, and was gone.

Then Ruth, left alone, set her lips with a determination which changed the trouble in her eyes into a kind of fierceness. She gathered her cloak more closely about her shoulders, and set off swiftly. Whither?

[To be continued.]

## Both Sides the Brooklyn Bridge

(The Congregationalist may be obtained in New York at the Congregational Bookstore, 156 Fifth Avenue; in Brooklyn of T. B. Ventres, 597 Fulton Street, and C. F. Halsey, Plymouth Church.)

### The Brooklyn Brotherhood

In spite of a heavy storm, a goodly number met at the Montauk Club, Feb. 6, as guests of Rev. Marcus B. Taylor, pastor of Park Church, whose new building is growing steadily and will soon reveal its complete beauty. After lunch Dr. Taylor showed the ministers over the new building, and was congratulated on the strategic value of its location and the fine architectural design in keeping with the handsome residences that will surround it in this Park Slope section. Dr. Taylor's people have shouldered a heavy burden in erecting chapel and schoolroom and church auditorium as well, but the unanimity of the members and the forced pressure of their present cramped quarters maintain an enthusiasm that indicates success in the near future, and ability to meet all kinds of financial weather.

### The Ministers' Meeting

At Hotel Chelsea the room was full of men anxious to hear Rev. Leighton Williams, M. A., of Amity Baptist Church (a member of the meeting) discuss The New Evangelism: Social, as well as Individual. He gave a masterly review of the notable book The Captive City of God, by Richard Heath of England. By his family association, the work of his father, and his executive experience in The Brotherhood of the Kingdom, as well as by his friendship with Mr. Heath and many other social workers abroad, Mr. Williams is well fitted to give an adequate and fair analysis of the book, which he did. The discussion was taken up by Rev. L. L. Taylor of Puritan Church, who naturally is deeply interested in the movements with which his brother Graham is identified, and by Prof. Charles P. Fagnani of Union Seminary, who has already given public addresses on this book. Seven ministers were elected to membership making the total nearly one hundred. At the luncheon fifty sat down, an unusual number, owing to the reception tendered to Dr. C. H. Patton, whom Dr. Creegan felicitously introduced. After a brief outline of his great work from Dr. Patton, Secretaries Ryder and Duncan added their greetings. At the next meeting The Church's Share in Labor Problems is to be discussed.

### The New York Club

Held its regular meeting last Monday and listened to a discussion on Kipling. Pres. C. O. Day of Andover spoke on The Reflection of Kipling's Personal Life in His Writings. Mr. Robert E. Speer followed with an address on Kipling as a Moralist and Preacher.

Both speakers, as students of the missionary field on which Kipling has expressed various ideas, were followed with keen interest. It was appropriate that the speaking should be followed by the impersonation of a high-caste Hindu woman (in costume) by Mrs. Abby Snell Burnell, a returned missionary, whose dramatic appeal vividly suggested the environment in which many of Kipling's best books were written.

### More Evangelism

At White Plains and vicinity the Y. M. C. A. workers are holding a quiet and effective mission in the churches of several denominations.

In the Bronx, the union services of four weeks (one in Mr. Kephart's building) have stimulated church members, a result sought as earnestly as that of reaching outsiders.

For evangelism applied to civic interests Dr. R. S. McArthur has held two meetings in Calvary Baptist Church, with 100 invited clergymen, to create a religiously political movement looking toward the next election.

### Dr. Pentecost at Manhattan

At Dr. Stimson's Church, Dr. Pentecost is closing the second week of afternoon Bible readings and special evangelistic meetings every night. In spite of the hard weather, the attendance, especially in the evening, has grown, and here also church members have been quickened.

The Women's Guild, which raised \$1,100 at Christmas time, will continue its good work by raising \$5,000 as a first payment on the land mortgage. The Guild is one of the strongest forces of the church. The ladies meet once a month for luncheon, so that strangers are quickly absorbed into some department of church work. The clothing bureau is conducted not as a charity (despised by self-respecting people) but as a business. There is a weekly sale of cast off garments at small prices, all of which find prompt sale.

### Sunday School Athletics

Last June there was organized in Brooklyn the Sunday School Athletic League, with twenty-five schools as charter members. By Nov. 1, the number had increased to fifty, and is rapidly growing. The league began as a result of the new studies, activities and methods used in connection with work among boys and youths. This movement has been largely stimulated by the formation of the Religious Education Association, before which, last week, the league's work was discussed by Dr. George J. Fisher, the secretary.

It is recognized as never before that a boy's interests are largely physical and social, and hence the league has been organized to relate

these to his everyday life and reveal ultimately their religious significance. The Y. M. C. A. for years has done this for young men and on a smaller scale for boys, whenever practicable. In time the Y. M. C. A. was appealed to, to assist in the formation of similar organizations in churches and Sunday schools, the latter often failing in their experiments for lack of sufficient experience. This growing demand on the part of the churches was answered by the organization of the league. In New York the matter was discussed in the press by Dr. L. H. Gulick, and many superintendents replied urging such a movement. In Brooklyn it was begun by Dr. Fisher, physical director of the central Y. M. C. A.

Various phases of athletic sports, such as basket ball, baseball, gymnastics, etc., are formed in sections, each being officered by experts of its class. Applications for specific organizing of certain phases of athletics are referred to the head officer of each section. Thus a thorough supervision is maintained. The work of the league is enjoyable, and conducted along scientific lines, with careful discipline. Tournaments, summer camps, athletic meets, etc., are planned. On March 25, for instance, Dr. Fisher has arranged at the Fourteenth Regiment Armory a meet which is expected to attract the attention of the cream of the college and athletic circles in Eastern States. Relay racing will be a feature. Yale, Pennsylvania, Columbia and Cornell have promised to send in entries in the intercollegiate events.

The advent of the league is hailed with satisfaction, especially in Brooklyn, where the Sunday schools are more closely organized in union enterprises than in any other borough of the metropolis. The New York Board of Education has refused the request of the three great district organizations of Sunday schools in Brooklyn to make the day of their annual parade in June a public school holiday.

SYDNEY.

## Woman's Board Friday Meeting

CONGREGATIONAL HOUSE, BOSTON, FEB. 17

Mrs. E. H. Wiggins of Union Church, Boston, led the meeting. The Woman's Board, having been tried by fire, sounded a note of thanksgiving that no greater disaster resulted than has befallen them. The wreckage of two rooms and the spoiling of most of the contents adds to the appreciation of the convenience and comforts that remain in the larger and more essential rooms on Beacon Street.

A letter was read from Miss Gordon of Marash, where they are rejoicing in new and commodious quarters after years of crowding; also a letter from Miss Elizabeth Trowbridge of Aintab expressing their pleasure in receiving the new nurse, Miss Grant, who has gone to the relief of Dr. Hamilton and herself.

Mrs. Lamson reported the trial which has come to Miss Long at Chihuahua, Mex., an explosion in the use of chemicals which sent a piece of glass into one eye, causing great suffering and peril to sight. Miss Swan, a friend of Miss Hammond, who was providentially there, herself a trained nurse, was proving a friend in need and at the same time was efficiently aiding Miss Dunning in the school. Mrs. Howland went from her home in Guadalajara and was ministering to Miss Long's comfort. The latest report is more encouraging.

For my experience is that this here thing that people calls love, it takes holt of people in differ'nt and war'ous ways. Sometimes it ain't much more trouble to a feller than a bad cold, or a crick in the neck, which is ill convenient, but he know it ain't a-going to kill him out and out. Then agin the thing strike him, and he jest know something's got to be done or they ain't no tellin' what 'll happen.—Richard Malcolm Johnston.



## New Jersey

Consulting State Editor: Rev. Horace Porter, Montclair

## NEWARK

*Belleville Avenue* was long without a pastor, until Rev. T. M. Shipperd accepted a call last spring. The loyal membership includes Dr. William Hayes Ward and his sisters. Its first effort under the new leadership has been to reorganize the Sunday school. Here, as in many New Jersey churches, there has been general dissatisfaction with the Sunday school work as traditionally carried on. A study of the child's needs led to the conclusion that a uniform system of lessons was impossible.

The school has been carefully graded. After passing from the junior department, the pupils study biography; in the altruistic period come the teachings of Jesus and Paul, in their simpler forms; in the graduate or collegiate department (for adults) text-books are used on the origin and history of the Bible and on modern heroes in foreign fields. This school has also introduced manual instruction in the use of sand for making maps and fixing historic facts by geography, pulp maps and models being also used. The Blakeslee system is used for some periods, and Y. M. C. A. works, like *Men of Israel and Travels of Paul*. The public library has co-operated by furnishing reference books for use of teachers. This grading and reorganizing has aroused new interest in Sunday school work, both among teachers and young people.

*First Church*, Rev. G. L. Hanscom, pastor, reports a graded Sunday school and teachers' training class, with consequent increase of interest among the older members and increasing attendance, many new scholars coming in. The athletic association has attracted young men to the church. Accessions are of encouraging frequency, while of late there has been special response to the pastor's appeal to the young people to accept Christ.

Mr. and Mrs. Royal L. Melendy have recently moved to Newark and united with *Belleville Avenue Church*. This minister, with his wife's assistance, is devoting himself to settlement work, the first established in Newark. Men of wealth have been interested in the movement, and at 555 Market Street the new Neighborhood House is being carried on promisingly.

## MONTCLAIR

*First Church*, with its membership of some 1,100, is being led to seek the deepening of the spiritual life. Dr. Bradford's preaching is unusually earnest in this direction, and there is evident eagerness among the people. The various organizations of the church are unusually active this season, and the young people's prayer meetings and the social life of the young people are items of unusual interest. In the Sunday school the question of reorganization comes to the front. The outside benevolence of this school was about \$600 last year. Dr. Gladden spoke in January to the Congregational Club, which usually holds its meetings with *First Church*. Mr. Dawson is expected in Montclair March 9, 10.

The *Watchung Avenue Church*, Rev. Horace Porter, pastor, was founded about a year ago. Its Sunday school has been organized on the graded system, and the teachers are eagerly awaiting some adequate text-book series for graded work. The school has more than doubled during the year. Accessions at every communion have added a third to the church membership during the year. A beautiful new building is under way, which is expected to be ready for occupancy by the last of the summer. This work has been from the start wholly independent of any other church, and has a large field unoccupied by any other denomination.

The Montclair Congregational Club held its last meeting at Glenridge Feb. 10. The subject was, *Work for Young People*. Dr. F. E. Clark dwelt upon the four principles of Christian Endeavor: confession of Christ, service in his name, loyalty to one's own church, interdenominational fellowship. Rev. T. I. Coultas of Newark, whose church has the largest Epworth League in the world, told of that society. He attributed its success to the fact that it has a remarkable leader. The keynote of successful work among young people is "right leadership."

At *Upper Montclair* Dr. Davey has just completed the second year of his pastorate as successor of Rev. Howard Bliss. Advance movements are the Commonwealth Club and special effort to improve the Sunday school. This club for social and intellectual life occupies the former church building and, though a community work,

is backed by the members of Christian Union Church. Sunday school teachers' meetings are combined with the Wednesday night prayer meeting. The session from eight to nine thirty is divided equally between the devotional and teaching features. The addition of ten members at the last communion was significant as being the result of special effort of individual members to reach friends outside the church. A debt of about \$6,000 has been paid during the year, the church now having both its edifices clear of debt, the old structure being used for clubs and general parish needs. A new departure in Sunday school work is the formation of a class designed to interest those who ordinarily lose touch with church life between Sunday school years and maturer life.

## EAST ORANGE

*First Church* is rapidly wiping out its debt. With advance in all departments, one feature is specially noteworthy. The class for systematic study of the Bible, comprising about thirty members of the church, has for three years done remarkable work. Most of the members are everyday business men. In this class every book of the Old Testament, the Apocrypha and several special subjects have been carefully considered through papers and discussions, principally under the former pastor, now professor of Biblical literature in Dartmouth College. This year Rev. F. Q. Blanchard has continued the work, taking up the study of the life of Jesus. Stapfer's *Life of Jesus* is the basis of study, with the recent translation of Holtzman's *Life of Jesus* as supplementary. The members hold every variety of view, from extreme conservative to the most radical. From this class goes out a larger intellectual interest and a deeper spiritual life to the whole church. There is already a collection of essays which would be creditable to the students of any theological seminary. A happy result of this study has been to reclaim for the church some who had felt that the satisfaction of the reason was inconsistent with the Christian life.

## OTHER CHURCHES

*Nutley*, Rev. O. C. Helming, pastor, has entered upon a period of larger prosperity this tenth year of its history. It has an attractive building, a good balance on hand and a growing community. Beginning with 24 members ten years ago, the church has now about 225. Interest seems chiefly to center upon the Sunday school. This has been reorganized on a system of grading corresponding to that of the public schools. The course of instruction is largely from Miss Chamberlain's *Introduction to the Bible for Teachers of Children*. The school is awaiting the completion of the series of text-books to come from the University of Chicago Press. The training of teachers is receiving much attention from Mr. Helming, who has been assisted in this by a course of lectures on *The Christian Use of the Old Testament* by Rev. C. E. Hesselgrave of Chatham.

Rev. G. P. Eastman at *Orange Valley* has been preaching a series of sermons on *The Moral and Religious Forces in the Development of a City's Life*. These have aroused general interest and the press has printed them practically in full. The average attendance is high, both morning and evening. Men's and boy's clubs are receiving special attention, new quarters being planned for them. The organ has just been renovated at a cost of \$3,000. At *Paterson*, Rev. R. A. Dunlap has

entered upon his second year's pastorate. He has a difficult work, but the church shows signs of increased activity and renewed spiritual interest.

At *First Church, Elizabeth*, the most marked feature is the meetings for men only, Sunday afternoons, which are well attended. Rev. Walter Thorpe reports special spiritual interest among his young people.

*Bound Brook* presents unusual features. During three years of Rev. R. J. Tomson's pastorate, he has received but one Congregationalist into his church except from his own Sunday school. Congregational blood seems scarce, but the church grows, nevertheless. The pastor is given to teaching by the lecture method and this form of instruction seems to attract many from all denominations. The Men's Club, two years old, has an attendance of 250 and fairly represents the movement to interest men by means of such clubs, which many New Jersey churches have adopted. From *Bound Brook* also reports renewed interest in the Sunday school problem. This school is reported as up to date, graded and splendidly organized. *Chimney Rock Chapel* is the center of a noble country work being done by city people from their suburban homes.

Rev. J. R. Pratt has not quite completed his first year as pastor at *Verona*, but excellent foundations have been laid. The church has been made the center for community life, in a way that has helped both town and church. A club house has been opened, with various games, a bowling alley put in, reading-rooms established, and a library founded. A dance hall near the church has been purchased, fitted up as an annex and devoted to the uses of the Boy's Brigade, and men's and girl's physical culture classes. This and the club house are helping the pastor in effective opposition to the saloon power. A member of the church has recently presented a lot, on which a parsonage is building.

*Westfield*, Dr. J. H. Danforth, pastor, has had the largest accessions in its history—34, 17 on confession—during the last year. A deeply spiritual life pervades the church. The Sunday school has so outgrown its rooms that a new building—a combined parish house and Sunday school—is to be erected on land already purchased.

## Biographical

REV. GEORGE W. SARGENT

Mr. Sargent died Jan. 31, at the home of his son-in-law, Prof. Edward W. Bemis, superintendent of the Cleveland, O., Waterworks. He was born Feb. 16, 1833, in Dover, N. H., graduated at Dartmouth in 1856 and at Andover Seminary in 1859, became pastor of the church of Raymond, N. H., for five years, leaving there for a two years' pastorate at South Natick, Mass. For the next thirty-three years he filled pastorates in Michigan, Wisconsin, Minnesota, Iowa and Kansas. His more recent charges were at Granite Falls, Minn., Clearwater, Minn., Preston, Io., Bellevue, Io., and at Alton, Kan. He resigned in 1901 on account of the ill health of his wife. Since that time he has resided with his daughter. He gave up active ministerial work, save for the several months in which he served as associate pastor at Plymouth Church, Cleveland. A man with broad grasp of the great problems confronting the Church and the nation, he was so modest and self-sacrificing as ever to be

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REV. WHEELER M. WELLMAN

Wheeler M. Wellman was born in Ohio, fifty-six years ago. He began his ministry in Kansas, preaching to the people of that new West a message of cheer and fullness.

He was for many years a familiar figure in the home missionary field, having been state evangelist of Colorado, in Nebraska and in Kansas. He was Sunday-school missionary in Kansas at two different times, general missionary of Oklahoma and for seven years a missionary to the Indians.

During his ministry he built ten churches. For three years preceding his death he was obliged, because of ill health, to resign all pastoral work, but kept in touch with all forms of Christian activity. He died of acute cystitis, brought on by a fall upon the ice. He was taken to St. Joseph's Hospital, Kansas City, Mo., for an operation and treatment, and after eleven days of great suffering died Feb. 1.

He leaves a wife, two sons—one Dr. F. C. Wellman, a missionary of the American Board in West Africa, the second Dr. C. L. Wellman of Hydro, Okla.—and a daughter, Mrs. O. T. Robinson.

L. J.

## In and Around Boston

### Food for the Hungry

A meal for three cents does not have an appetizing sound. Yet the Episcopal City Mission furnishes a meal at that price which, according to competent testimony, is substantial and appeases hunger. The place is 1008 Washington Street, and about seven hundred men eat there every day. The kitchen and its furnishings are scrupulously clean, and the food is well cooked. For three cents one may have a large bowl of stew, or a bowl of chowder, or a large plate of baked beans, and with each dish three slices of bread; or a cup of coffee prepared with milk and sugar, and three doughnuts. The plant is self-supporting, and has already been enlarged. It is proposed to establish two other places in different parts of the city. If lunchrooms as good as this is said to be can be sustained at this rate, it is evident that no one need starve who is able to reach them. A good many deserving men who have not even three cents have received free tickets, each good for one meal.

### A New Arabian Nights' Entertainment

Taking one consideration with another—the scorching desert, the stinging gnat, the simoon, the treacherous and murderous Arab—the life of an archaeologist in Babylonia can hardly be a happy one. Yet Prof. John H. Haynes, former United States Consul to Baghdad, braved these, with other dangers and discomforts, in the interest of scientific research, with results which have electrified the educational world; and his accomplished wife accompanied him that she might care for him and share his experiences. But intellect and character sway, as the music of a gentle voice charms, the savage breast, and she has emerged from the ordeal unscathed. With velvet tones, reposeful manner and rare self-restraint, she told her unique and enthralling tale last week to the Teachers' Club gathered at Young's Hotel. Not the least interesting part to Christians is her earnest testimony to the faithful though unapplauded ministry of missionaries to the children of God's first love. Mrs. Haynes makes lecture engagements through the New England Club Bureau, 8 Beacon Street.

### The Ministers' Meeting

Dr. C. S. Macfarland and Rev. F. S. Hunnewell's discussion as to the best use of Lent were followed by a dramatic study from the Bible by Miss Lella Simon, who with much sweetness and power gave a reverent inter-

pretation of the death of Moses and the raising of Lazarus.

Great is the force of example! A caller at Thomas Todd's establishment soon after the recent fire wore a somewhat saddened expression. After looking about a little he turned to Mr. Todd and said: "Well! I've just been to the hospital to visit two of my Sunday school class who have appendicitis. I was feeling pretty blue; but now I've seen how happy you folks are, I think I could attend their funerals with considerable real cheerfulness."

## Meetings and Events to Come

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 27, 10.30 A. M. Speaker, Rev. L. H. Thayer; subject, The Enrichment of Worship.

CONGREGATIONAL CONGRESS, Atlanta, Ga., April 29—May 7.

WOMAN'S BOARD OF MISSIONS, Pilgrim Hall, meetings every Friday, 11 A. M.

SATURDAY AFTERNOON BIBLE CLASS, Park Street Church, every Saturday, 2.30 P. M. Leader, Rev. W. T. McElveen.

## Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

TRIPP—In Ann Arbor, Mich., Feb. 1, of pneumonia, Mrs. Margaret Henning Tripp, aged 81 yrs., 8 mos., 17 days.

### NEWELL CHAMBERLAIN

Newell Chamberlain passed away at his residence, 29 River Street, Cambridge, on Feb. 10. While he had been in feeble health for many years, yet his last illness confined him to his bed only a few days. Although he lived to such an age, his was the first death in the home circle, and all the family were present at the time of his death. Mr. Chamberlain was born in Westboro, April 6, 1821. His early years were spent on his father's farm. Later, and for nearly half a century, he and his brother, the late George D. Chamberlain, were in the wholesale beef business together under the firm name of N. & G. D. Chamberlain. For over forty years the two brothers also lived in double houses, practically together, and their families were brought up under the same roof. He was a much loved and respected member of Pilgrim Church, and a life member of all the missionary societies. In home and church he found his highest enjoyment. He looked with pride on his picture of the four generations of the family. He leaves a widow, seven children, fifteen grandchildren and four great-grandchildren.

## The Trained Nurse

Relieves pain, reduces inflammation, checks severe bleeding, by the use of

### POND'S EXTRACT

First Aid to the Injured.  
Hospital and home reliance in sudden accident.  
Sold only in sealed bottles under buff wrapper.  
Accept no Substitute

## AN OLD CHEST

Says Robert Louis Stevenson, "There is no art in writing except brevity."

It ought to be easy to write a brief advertisement of this Hall Chest. After all, it's a simple matter; nothing but a chest; surely that is brief enough.

And yet a volume might be written of this delightful adaptation of the lines of an old 16th Century Marriage Coffin to the modern needs of today. The chest has gracefully curved sides and front. There are short but massive claw feet. Under the brass escutcheon on the front is a winged medallion in low relief. The lid overhangs and has a raised panel.

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FOR  
CONGREGATIONAL WORSHIP

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A Favorite Cough Remedy. For Colds, Sore Throat, Asthma, Catarrh, no more useful article can be found. Avoid Imitations. *John S. Brown*



### Transfer of Union Church, North Brookfield

The disbanding of the Union Congregational Church and the transfer of its property by the parish to the Episcopal diocese requires for its proper estimate a knowledge of the historical facts and present conditions. The latest Year-Book reports it as having fifty-one resident members. It was founded half a century ago, by withdrawals from the First Congregational Church; and in a field then ample for two such churches the division generally approved itself as fostering harmony and accomplishing a wider ministry. In later years, at least, the relations between these two churches have been genuinely fraternal. In 1891 a pastor was installed over the Union Church who soon showed himself an Episcopalian in tastes and convictions, and who labored with slight disguise to convert all his hearers to that polity, to which he finally transferred himself and closed his pastorate, his church being then unwilling to follow him. The significant act of his ministry was the securing of funds from an aged widow of his church for a costly stone edifice; the resulting structure was in full conformity in minutest details with the Episcopal order of worship. In its planning and building the church and congregation had no authoritative part; and when completed it proved defective in essential particulars, involving large and continually repeated expenditure for repair, in addition to a heavy annual bill for maintenance.

In 1901 the loss of the town's one large industry compelled radical readjustments for both churches. Earnest efforts were made for union, the First Church sending an invitation to this effect; but the disposition of this costly stone meeting house proved an insolvable problem. In the years since the Union Church has been mostly without pastoral care, and it is evident that even the devoted and heroic efforts of the little band re-

maining in it must be unequal to the task of self-support. With the First Church amply able to cultivate the present field of Congregationalism, outside aid from the Congregational denomination would be out of the question. The Episcopalians stand ready to give such aid. Since the constituency of the Union Church has been so thoroughly prepared for such affiliations by a former ministry, and an edifice adapted to such worship has been awaiting the use of any body of Christians financially able to maintain it for what must be, for the present at least, a mission church, it seems natural and right that this step should be taken. If a successful Episcopalian church can be developed in North Brookfield, ministering also to a large area in adjoining towns where there is no such body, it ought to result in a distinct gain for the kingdom.

When all the circumstances are known, there will be no feeling that Congregationalism has lost prestige or that our Episcopal brethren have been despoiling our heritage, but rather that a wise realignment of forces is being attempted. Of course there has been no transfer of an entire church to the Episcopalian denomination, which does not recognize as a Christian church any Congregational organization; there has simply been the disbanding of the old organization, that any of its members so disposed may join individually an Episcopalian mission.

J. L. S.

### Juvenile Humorists

EXCLUSIVE

The little three-year-old daughter of a leading minister resents too great familiarity. A few evenings ago, though she seemed a little unwilling, a caller took her upon his lap, whereupon she said with great gravity:

"I want to sit in my own lap."

Needless to add, he immediately put her down.

PUTTING HER AT HER EASE

"Did your playmate enjoy her visit?" said mamma to her small daughter, who had just bidden adieu to her little friend. "Why, yes, mamma, I think she did," replied the child. "I called her 'My dear' very often in that dressy tone you use when you have company."

NOT A GRAVEN IMAGE

"I guess that isn't me," said little Ralph, as he gazed earnestly at a photograph of himself. "What makes you think so?" asked his mother. "'Cause it's standing still too long to be me," was the reply.

INFERENTIAL REASONING

Little Margery, playing with her kitten, got a rather severe scratch from the animal. Her lip trembled for an instant, and then she assumed the commanding attitude and expression that her mother had assumed under similar circumstances toward her, and extending her hand, said sternly, "Titty, dive me dat pin."—*Boston Transcript*.

AN EMBRYO EDITOR

The dominie's young son was sitting at table, when a guest, turning to him, said:

"My boy, what did you think of your father's sermon? I saw you listening intently."

"I guess it was very good," said the boy; "but there were three mighty fine places where he could have stopped."—*Saturday Evening Post*.

Borden's Eagle Brand

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SILVER BLEACHED, HEMSTITCHED DAMASK SETS, an odd lot, to be closed at very low prices.

Cloth 63 x 93 inches and one dozen 16-inch Napkins. Worth 5.50, now 4.00.

Cloth 63 x 93 inches and one dozen 18 inch Napkins. Worth 6.50, now 5.00.

HAND-LOOM SILVER BLEACHED DAMASK, full 72 inches wide, very heavy and fine quality, just 15 pieces. Worth 1.50. While they last, 1.00 yard.

SATIN DAMASK, 72 inches wide. Usually retailed for 89c. A small lot to be closed out at 75c yard.

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FINE WHITE POPLIN, yarn mercerized, a very desirable and popular fabric for waists or full dress. Worth 37c. For this week 29c.

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### A Bridgeport Anniversary

Diamond weddings should surely be happy occasions for every member of the household; and if this be true in the case of a little group of individuals, how much more so in a church whose members, bound together by the strong ties which unite God's great household, complete seventy-five years of beautiful service in the world. Such a happy season, full of health and help, has come to South Church, Bridgeport, Ct., which celebrated its seventy-fifth anniversary of organization Jan. 29—Feb. 1. There were special sermons on Sunday by the pastor, Rev. H. H. Tweedy, and Rev. John De Peu, pastor of First Church. On Monday there was a roll call of the original members, responded to by their descendants; reminiscences of pastors and of those who made them memorable; a history of the church during the last quarter of a century; a strong and beautiful address on Memories as Inspirations by Rev. F. S. Child, D. D., with an organ recital and a congratulatory service, in which the friends of the church brought greetings. On Tuesday evening the men of the parish held a delightful banquet, at which the feast for the body was crowned with strong addresses upon such themes as The Place of the Church in the Twentieth Century, Young Men and the Religious Future of America, A Man's Place in the Church Campaign, The Bench and the Pulpit, The City and the Church, and The Power of a United Christendom. This banquet increased church enthusiasm and created a desirable *esprit de corps*. "The finest lot of speeches heard at any banquet in Bridgeport" was the common verdict, especially gratifying because four of the speakers were laymen. On Wednesday evening a praise and prayer service, with roll call, brought the exercises to a close.

To the church the days brought a wholesome and invigorating experience. Such reminders of its splendid heritage and its present large opportunities and responsibilities have not only roused its emotions, but strengthened its spiritual muscles; and the work, already so happily successful, bids fair to grow larger in its scope, as well as more fruitful and effective in years to come.

### Historic Church Burned

Early in the morning of Feb. 13, the oldest landmark of Congregationalism in the Northwest Territory was removed by the burning to the ground of the edifice of the "Old First" in Marietta, O. The origin of the fire is unknown.

Soon after the pioneers made their first settlement in 1788, the Ohio Company sent Rev. Daniel Story to minister to the spiritual needs of Marietta and the surrounding country. The church was organized in 1796, and the meeting house dedicated in 1809. It was built after the New England type of churches, with high pulpit, old-fashioned rectangular pews, having doors opening into the aisles, and from its two corner towers, it early came to be known as the "two horned" church. From time to time, the building was repaired and improved, but without material change.

In 1900, after a careful study of the situation, it was decided to make a thorough repairing and enlarging of the edifice. The general style of the interior was retained, transepts were built out on either side, rooms provided for choir and pastor, vestibules enlarged, a colonial front was added, the woodwork finished in cherry, a new \$6,000 Austin organ, having 1,645 pipes and 73 movements, the gift of two members, was put in. This rebuilt house, costing about \$19,000, lacking nothing in beauty and magnificence, retaining in outline and general appearance the edifice which had stood for nearly a century, was rededicated Jan. 12, 1902, with great rejoicing and with manifestations of the Spirit's presence, under the leadership of its faithful and honored pastor, Dr. J. R. Nichols.

The "two horned" church has not only always been closely identified with the intellectual, moral and religious influence of the community, but it has been mother of all the Ohio churches, and has held a unique position among the churches of the Northwest. The burning of this structure, which for nearly a century has stood as a beacon light, brings sorrow to lovers of the Pilgrim faith.

W. R. B.



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March 1 to May 15 the Rock Island System will sell "colonist" tickets to principal points in California at the low rate of

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## Church and Ministerial Record

## Calls

CHAMPLIN, OLIVER P., Marion, N. D., accepts call to Oriska.  
 COOPER, HAROLD, Pond Creek, Okl., to Fairmount, Ind. Accepts.  
 EDGAR, E. H., to Oacoma, S. D. Accepts.  
 EVANS, DAVID E., Armour, S. D., to Racine, Wis. Accepts.  
 FRIZZELL, JOHN W., First Ch., Eau Claire, Wis., to First Ch., Sioux City, Ia. Accepts.  
 HAGAR, CHAS. S., Second Ch., Hyde Park, Vt., to First Ch., Albany, N. Y.  
 HILLS, WM. S., Ocheltree, Kan., to Linwood. Accepts.  
 HOLMES, WM. F., Plainfield Center, N. Y., to Siloam and Fairview. Accepts.  
 JORNS, BENJ., Turtle River, Minn., to Henry, S. D. Accepts, and is at work.  
 JENKINS, JAS., Ebensburg, Pa., to First Ch., Blossburg. Accepts.  
 JUKL, H., to Fingal, N. D. Accepts.  
 LEE, VINTON, Chicago, Ill., to Lake Charles, La. Accepts.  
 MASON, JAS. D., Forest City, Io., to Waterville and Morristown. Accepts.  
 MIX, CLIFTON H., Cliftondale, Mass., accepts call to Pilgrim Ch., Worcester, declining call to First Ch., Lowell.  
 REES, LUTHER, Paris, Tex., to Millard Ave. Ch., Chicago, Ill. Accepts.  
 SHAFER, CHAS. H., Atlanta, Mich., to Prattville. Accepts.  
 SHAW, BENJ. J. H., Grand Rapids, Wis., to Amboy, Ill. Accepts.  
 STAUFFER, J. H. (Meth. Epis.), Buffalo, N. Y., to Bond St. Ch., Toronto, Can. Accepts.  
 THOMPSON, JAS., Council Bluffs, Io., to Hampton. Accepts.  
 ZEIGLER, W. H., Chicago, Ill., to Ivanhoe. Accepts, and is at work.

## Ordinations and Installations

KILBON, GEO. L. W., o. Letcher, S. D., Feb. 8. Sermon, Pres. H. Sell; other parts, Supt. W. H. Thrall, Rev. Messrs. A. C. Bowditch, C. M. Daley, Jas. Davies, C. F. De Groff and W. Scott.  
 MAAB, FRED'K H., 4. Fourth Ch., Oakland, Cal., Feb. 7. Parts, Rev. Messrs. R. C. Brooks and M. B. Fisher, and Drs. C. R. Brown and J. K. McLean.

## Resignations

EVANS, DAVID E., Armour, S. D., after about three years' service.  
 HAUPTMANN, WM., Alma, Neb., to take effect May 15. Will practice law.  
 HERALD, CHAS., Bethesda Ch., Brooklyn, N. Y., after more than sixteen years' service.  
 REES, LUTHER, superintendency of home missions of Texas and Louisiana.  
 ROBERTS, JOHN, W. Cedar Valley, Neb., after nearly four years' service.  
 SOUTHGATE, CHAS. M., renews resignation at Auburndale Ch., Newton, Mass., to take effect July 17.  
 TEMPLE, WM. H. G., Plymouth Ch., Seattle, Wn., after nearly ten years' service.  
 THOMPSON, JAS., Council Bluffs, Io.

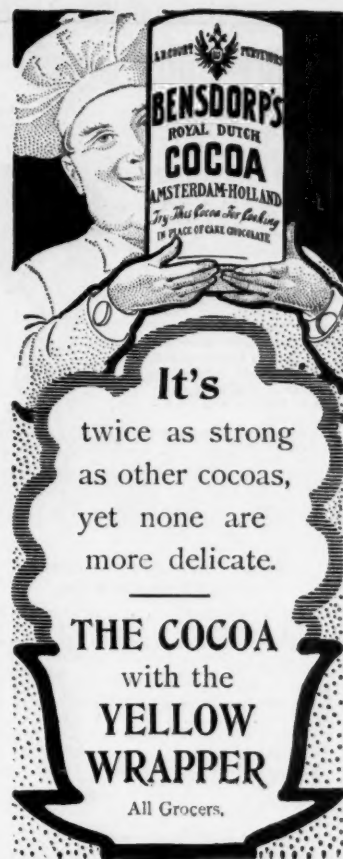
## American Board Personals

BRIDGMAN, Mrs. L. B., of the Zulu Mission, arrived in Boston Jan. 21.  
 GULICK, SIDNEY L., of the Japan Mission, is on leave of absence for two years, to enable him to prepare himself for the chair of systematic theology in the Doshisha. He will spend a year in this country, traveling from place to place interviewing leading thinkers. He will then study in Germany for a time and will spend a few months in India, investigating Buddhism at its source.  
 HINMAN, GEO. W., and wife, formerly of the Foochow (China) Mission, but more recently connected with the Christian Endeavor Union of China, will soon rejoin the mission, having been reappointed.  
 MALTRE, ESTHER T., of Bulgaria, the European Turkey Mission, arrived in Boston Jan. 22.

## Waymarks

[Under this heading will be grouped items reported at annual meetings and summarizing important events of the last year not classified elsewhere.]

CORNING, IO., Rev. A. G. Graves, celebrated 35th anniversary of organization, Jan. 8, 9, with sermon by Pres. D. F. Bradley.  
 DENVER, COL., Third, Rev. W. H. Hopkins. Last Sunday 40 were received into church fellowship, making 56 since Jan. 1. Among those entering at this time were attendants for 20 years who were making their first confession. It was the beginning of the fifth year of the present pastorate. In the four years the church has taken upon itself new life and aims, its property has been improved, the debt paid in full and the pastor's salary increased by \$500.  
 GREENFIELD HILL, CT., Dr. W. H. Gane, received last year 21 members, 13 on confession.  
 HIGHLAND, CAL., increases pastor's salary \$100.  
 LEBANON, MO., Rev. W. R. Bosard. Twenty-nine accessions in 1904 bring membership to 230. Amount received during year, \$1,224.  
 LOWELL, MASS., First Trinitarian—During Rev. G. F. Kennigott's 12-year pastorate he has received 577 new members, 456 on confession, and has made nearly 8,000 pastoral calls. At the annual meeting he urged the raising of an endowment fund.  
 MARSEILLES, ILL., Rev. J. W. Barron entered Feb. 5 upon fifth year as pastor. Anniversary services held morning and evening. During the four years 114 new members received; \$5,854 contributed for benevolences by church and individual members, the last being the banner year; \$10,712 raised for local expenses. Amount raised for all purposes in four years, \$19,732. Aid Society is spending about \$100 in refurnishing church parlors. Missionary Society has prepared year-book of monthly programs. Large chorus choir of young people being trained, and stereopticon being purchased for occasional use in evening service.  
 NEW MILFORD, CT.—During the 15 years of Rev. F. A. Johnson's pastorate, \$78,353 have been raised for parish expenses and \$33,694 for benevolence. Three hundred and twenty-four members were received. The edifice has been renovated, new chapel and social rooms built. Recently a new pipe organ, town clock and individual communion service have been presented.  
 NORWICH, CT., Greenville Ch., Rev. C. H. Ricketts. Accessions in 1904, 39, on confession 32, making present membership 355. Benevolences \$1,000.  
 POMONA, CAL., Rev. G. E. Soper. Fifty accessions last year brought membership to 423. Voted to buy \$4,000 parsonage.  
 PORTVILLE, IO., Rev. D. W. Blakeley. Ladies' Aid Society has finished paying for new pipe organ. Week of Prayer observed by union meetings with Methodists and Lutherans.  
 SOUTH MANCHESTER, CT.—During four years' pastorate of Rev. G. W. Keynolds, Sunday school growth from 226 to 340, and 106 members added to church. House of worship remodeled and new auditorium built at cost of \$27,000, \$23,000 of which is paid and \$2,000 more subscribed.  
 STAFFORD SPRINGS, CT., Rev. E. A. Burnham. A benevolence plan increased cash collections for benevolence 98 per cent. in one year and the



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 1000 Rare Luscious Radishes,  
 2000 Rich Battery Lettuce,  
 1000 Splendid Onions,  
 2000 Juley Tender Turnips,  
 2000 Glorious Tender Celery,  
 1000 Gloriously Beautiful Flowers.  
 Above seven packages contain sufficient seed to grow 10,000 plants, furnishing bushels of brilliant flowers and lots and lots of choice vegetables, together with our great catalog telling all about Flowers, Roses, Small Fruits, etc., all for 15c in stamps and this notice.  
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**Painkiller** (Perry Davis)

Continued on page 270.

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Silk Costumes . . . . .	\$12 to \$25
Shirt-Waist Suits . . . . .	\$6 to \$20
Made of Mohair, Brilliantine, Serge, etc.	
Silk Shirt-Waist Suits . . . . .	\$12 to \$25
Rain Coats . . . . .	\$9.75 to \$18
Long Driving Coats . . . . .	\$7.50 to \$18
Jackets . . . . .	\$5.75 to \$15
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## Church and Ministerial Record

(Continued from page 269.)

total contribution of all the branches of church work combined, 148 percent. The original feature lies in having a definite sum in mind for the church to raise and having each contributor name and see for himself what part of this sum he will contribute. New organ installed last winter, the money in the bank before contract was placed. Each winter a series of organ recitals, which have proved a financial success and an educational and uplifting force. Mr. F. J. Benedict of New York city is the organist at all but one, that being given by W. C. Hammond of Holyoke. All societies of the church closed last year with balances, which they distributed to benevolent objects. A band of Opportunity Seekers, each member pledged to win one person to confess Christ. ST. LOUIS, MO., Memorial, Rev. William Smith. Four men pledged \$100 each towards the work of the new year, and others according to their ability. Reduction of missionary appropriation by \$200; necessary improvements introduced, including a new furnace, \$253; benevolences approximating \$100; organ debt canceled. People wonderfully responsive; way open to push the distinctively spiritual work.

WARREN, MINN., Rev. W. B. Pinkerton. \$100 paid on old obligation, and material improvements made. Neighborhood meetings a feature. WASHINGTON, D. C., Mt. Pleasant, Rev. Rev. M. R. Fishburn. Eighty-four accessions last year, 46 on confession, bringing membership, Jan. 1, to 612. Seventeen united at February communion. \$14,980 raised for all purposes; pastor's salary increased \$300.

WELLINGTON, O., Rev. J. C. Cromer, has received since last May 40 members, 19 on confession; traded the old parsonage for a larger and better one and has just provided the \$3,500 necessary to pay difference, make repairs and clear up back bills; has reorganized all the women's work under one society, which has already proven its efficiency; has solved its Sunday evening problem by substituting for the evening service a four o'clock vesper service, designed to cultivate the devotional and spiritual life. A chorus of 25 voices trained and directed by Prof. J. F. Alderfer of the Oberlin Conservatory, adds charm and power to the services.

## Local Revival Interest

SPRING VALLEY, MINN., Rev. Everett Leshar. Congregationalists, Baptists and United Brethren have held union evangelistic meetings since the Week of Prayer, with over 100 conversions.

SUTTON, NEB., Rev. F. A. Dungan, has entered upon a new era of life through the inspiration and uplift of services attending the dedication of its new house of worship and the services of spiritual awakening immediately succeeding Dedication Day, under the leadership of Rev. C. C. Wheeler. Worshiping for 30 years in the First Church building in the town, the work has long been hindered through lack of conveniences, but a building was dedicated New Year's Day to seat 400 people. It has no debt and only a thank offering was asked for at dedication. The old building and the modern house are valued at \$6,000. The Sabbath school raised \$165 for new cement sidewalk. Dr. J. E. Tuttle of Lincoln preached the dedication sermon, and Superintendent Bross and others gave addresses. Dedication Day was the beginning of a two weeks' series of meetings that has wonderfully stirred the church. The children's meetings were remarkable, and Mr. Wheeler's addresses took deep hold upon the people, several of the leading men being received into the church. Twenty-seven, mostly adults, joined on a recent Sunday.

A statue of Admiral Coligny was unveiled in Berlin last week. There was a time when Roman Catholic France would have filed a protest. Today not a ripple follows, for France has ceased to be Roman Catholic in anything but form, and even that is passing. Socialism holds the future for France, apparently.

## WHAT THE MINISTER SAYS

## Is Most Convincing.

"I thought I would write you what Pyramid Pile Cure has done for me. I had a most aggravated case of bleeding piles; indeed I dreaded when I had to go to stool. One fifty-cent box cured me. I feel like a new man. I have recommended it to others as being the most wonderful remedy known. It is indeed a great blessing to suffering humanity. You are at liberty to use this for all it is worth, and I hope it may do good." Rev. W. E. Carr, 355 North Holbrook Street, Danville, Va.

Clergymen (like all professional men who lead sedentary lives) are especially addicted to piles, in various forms, and are continually on the lookout for a remedy which will give relief, with little or no idea of obtaining a cure.

Recognizing this fact, Rev. Mr. Carr consents to the use of his name in order that other sufferers may know there is a cure called Pyramid Pile Cure, which is sold by druggists everywhere for the low price of fifty cents a package, and which will bring about for every one afflicted with piles the same beneficial results as in his own case. Be careful to accept no substitutes, and remember that there is no remedy "just as good."

A little book describing the causes and cure of piles is published by Pyramid Drug Co., Marshall, Mich., and will be sent free for the asking. All sufferers are advised to write for it, as it contains valuable information on the subject of piles.

WOODWARD'S  
"Gripe Water"

Safest and Best  
Remedy for all  
Disorders of  
Infants and  
Children.

Aids Teething,  
Promotes Digestion,  
Prevents Convulsions.

## All Babies Like It.

"For over five years I have used your 'GRIPPE WATER,' and have advised my friends to do so. I cannot speak too highly of it. I found it very beneficial to myself during nursing." MRS. A. THOMAS.

AT ALL DRUGGISTS, OR  
E. FOUGERA & CO., New York.

HOOPING-COUGH  
AND CROUP.

## Roche's Herbal Embrocation

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARDS & SONS, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

## GOUT &amp; RHEUMATISM

Use the Great English Remedy

BLAIR'S PILLS

Safe, Sure, Effective. 50c. & \$1.

DRUGGISTS, or 224 William St., N. Y.

BUILD UP your Strength with  
JAYNE'S TONIC  
VERMIFUGE,

a pleasant, potent, and permanent invigorator for WOMEN,  
CHILDREN and MEN.

GET IT FROM YOUR DRUGGIST.



## For Endeavorers

## PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, March 5-11. The Making of a Christian: His Speech. Ps. 145: 1-12, 21; Matt. 10: 32, 33.

Some one ought to invent a machine modeled on the phonograph, which we could secrete about our person in some such fashion as we do the little instrument that registers the number of miles walked in the course of a day. This perfected phonograph should be able to give back to us, when we touch the right spring at the end of the day, all the words we have spoken. If, in addition, it could group them under certain large categories, how interesting would be the result. We should like to know, for example, how many times between sunrise and sunset we use the little words, "I" or "me" or "mine"; how much slang would such an instrument report; how much incivility; how many hasty and impatient words; how many of those words which Christ called "idle"; how much in the way of gossip, criticism, backbiting and slander; how much harsh and imperious language? What a revelation of character we should have if some such tally could be kept!

But while we are waiting for that machine to be perfected we might for a single day, at least, examine the language of others. Begin tomorrow, if you will, and report to yourself at night words that made you sorry or made you blush, the words that were little short of insult to your Master, the conventional words of society, the selfish and sometimes inhuman speech of trade. But you will hear other things too, if you will only listen, and at the supper table you will be able to say to the family: "I heard a man say a brave thing today. I heard a kind word for a man in trouble. I heard a clean, ringing, manly sentence on the playground which put to shame some fellows who were indulging in low talk."

What should be the speech of the Christian? If you traveled with a stranger all day long, or if you stood behind a counter with him, would you be able simply by his speech to detect whether or not he was a Christian? Ideally this should be possible, but practically is it? Of course the absence of certain elements in his speech would mean something. If no profane or lewd word escaped his lips, if he did not sneer at others, or curse his luck, or berate the coldness of the world you could draw a favorable conclusion. But if certain other elements were entirely lacking, if day after day went by and he never mentioned any

subjects beside those pertaining to eating, drinking, apparel and merriment, if allusion to the deeper interests of the human spirit was never made, if the splendid humanitarian and Christian work going on all over the world was altogether passed by, if the name of Christ never escaped his lips, how could the inference be drawn that he was a genuine, wide-awake Christian?

Our words first and last are the emanation of ourselves. Now and then we may lie or talk cant, but in the long run we ought to be justified and we ought to be condemned, as Scripture says we shall be, by our words. If the mind is vacant the words will be idle, if the heart is unclean the words will be foul, if the spirit is cross-grained the words will be petulant and hateful. Mr. Speer, walking through a Chinese village once was surprised to find the inside of the dogs' mouths blue instead of red. But he was told that there was nothing the matter, that it was the natural color of the mouths of Chinese dogs. He goes on to say: "How many Christians there are who have got Chinese dogs' mouths. Not red and clean as Christian mouths ought to be, but stained and defiled with malicious speaking, unkindly and ungenerous talk, with all that kind of conversation which is death to Christian unity."

The reason why the words of the Lord Jesus are so precious is that they are the efflorescence of his peerless spirit, the embodiment in permanent form of his golden thoughts of God and man and life. Give the things of Christ and of his kingdom the central place in our thinking and in our affections and our language will reveal the fact. The stranger who travels with us will find it out. The man who works by our side will know, not because we lug in the name of Christ when we talk with him, but because our ordinary speech from morn to eve betrayeth us.

## In Worcester South

South Grafton, Mass., received 15 members last year, has a Sunday school home department of 38, gave \$177 to benevolence and spent \$1,600 at home. Sutton combined with its society for an all-day annual meeting as previously. This year it mourned the loss of its clerk, Clinton S. White, whose early death occurred in December, and whose splendid heart endeared him to the entire vicinity. Through special gifts to Japan, benevolences amounted to nearly \$900, with large local expenditures.

Milbury, Second, received its pastor, Rev. Grove F. Ekins, and seven others into membership Jan. 1, has organized a Men's League, and is happy in the fact that its long time and worthy clerk, Ira N. Goddard, has assumed his well earned seat in the state legislature. The membership at Webster, as Rev. Andrew Campbell carries forward his sixth year, is above 200. A special feature of his work among children is a new organization called the King's Guards, which combines features of the Christian Association and Boys' Brigades.

The entire religious and town life of East Douglas, also the local Congregational conference and the state, were concerned in the recent dedication of the Methodist church. This new house of worship is upon the foundation of that which burned last March. Its pastor, Rev. S. D. Coffin, has had the oversight of this enterprise, and has fostered the Sunday school work and its related services at South Douglas. To this the conference and the State Missionary Society have contributed. Mr. Coffin now lays down this ministry to accept service in East Africa. At the dedication, Worcester South's Nestor, Rev. J. R. Thurston, spoke for the sisterhood of our churches, and other pastors brought greetings and Godspeeds. The South Douglas field will probably be ministered to by Mr. Coffin's successor.

W. F. L.

R. F. Horton plans to make his term as president of the National Council of Free Churches of England and Wales a period when the federation shall give especial attention to foreign missions and shall influence the missionary societies to federate.

## WHAT SULPHUR DOES

## For the Human Body in Health and Disease.

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than a tablespoonful of the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide), and sold in drug stores under the name of Stuart's Calcium Wafers. They are small chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated, effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health: sulphur acts directly on the liver and excretory organs, and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles, and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or malaria, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article and sold by druggists and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles and especially in all forms of skin diseases as this remedy."

At any rate, people who are tired of pills, cathartics and so-called blood "purifiers" will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

PETER MOLLER'S  
COD LIVER OIL

## IS AGREEABLE TO TAKE

is digestible, easily assimilated,  
and may be taken continuously  
without causing gastric disturbance.

PUT UP ONLY IN FLAT, OVAL BOTTLES  
BEARING OUR NAME AS SOLE AGENTS.

Schiffelin & Co., New York.

**DANGEROUS COOLDS,  
HEAVY COUGHS,** Speedily  
Cured by  
**Allen's Lung Balsam**

## SCOTT'S EMULSION

Scott's Emulsion

Scott's Emulsion

Scott's Emulsion

Scott's Emulsion

Scott's Emulsion

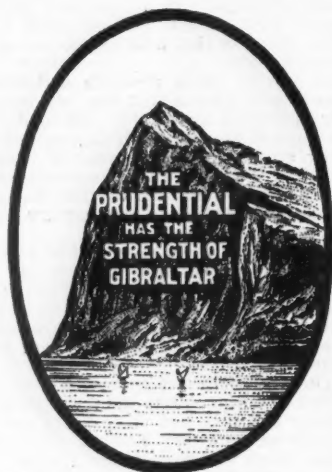
—the old story, told times without number and repeated over and over again for the last thirty years. But it's always a welcome story to those in need of strength and health. There's nothing in the world that stops wasting diseases as quickly as Scott's Emulsion.

We'll send you a sample, free

SCOTT & BOWNE, 409 Pearl Street, New York.

# The Prudential

Stronger Financially, and in the Confidence of the Public, Than Ever Before. A Year of Greatest Gains in Progress, Security and Usefulness.



Number of Policies  
In force, nearly  
**6 Million**

Increase in Number  
of Policies in force, over  
**One-half Million**

Paid Policyholders  
during 1904, over  
**13 Million Dollars**

Total Payments  
to Policyholders, Dec. 31, 1904, over  
**92 Million Dollars**

Increase in Assets  
over  
**16 Million Dollars**

Cash Dividends  
and other concessions, not stipulated  
in original contracts, and voluntarily  
given to holders of old Policies, to date,  
over  
**5 Million Dollars**

TWENTY-NINTH ANNUAL STATEMENT, JANUARY 1, 1905.

## ASSETS.

BONDS AND MORTGAGES	\$15,682,358.73
3300 All First Liens on Property, valued at.....	\$40,882,977.19
REAL ESTATE owned by the Company	12,494,957.86
RAILROAD BONDS	27,681,596.87
MUNICIPAL AND MISCELLANEOUS BONDS	10,141,196.00
UNITED STATES GOVERNMENT BONDS	105,375.00
NATIONAL BANK AND TRUST COMPANY STOCKS	4,200,400.00
Total Market Value of above Bonds and Stocks....	\$42,128,567.87
Total Cost Value of above Bonds and Stocks....	40,697,570.44
INCREASE IN VALUE OF BONDS AND STOCKS OVER COST .....	\$ 1,430,997.43
CASH IN 259 BANKS AND TRUST COMPANIES throughout the United States, and cash in office (\$6,154,811.25 on interest).	6,832,683.09
INTEREST AND RENTS, due and accrued	641,775.85
LOANS ON COLLATERAL SECURITIES.	5,665,100.00
Bonds and Stocks, having Market Value of.....	\$7,549,322.00
Excess of Market Value over amount Loaned, Showing Margin of Security of.....	1,884,222.00
LOANS TO POLICYHOLDERS.	2,427,950.12
On the security of their Policies—the Reserve Value on their Policies being.....	\$4,427,238.00
SEMI-ANNUAL AND QUARTERLY PREMIUMS not yet due, and Premiums in course of collection (Reserve charged in Liabilities)	2,888,911.65

**Total Assets . \$88,762,305.17**

## LIABILITIES.

RESERVE, Legal and Special Amount held to protect Policy Contracts.	\$73,954,919.00
ALL OTHER LIABILITIES Policy Claims, including those in process of Adjustment; Premiums paid in advance; Unearned Interest on Policy Loans; Bills awaiting presentation for payment, etc.	1,481,519.84
SURPLUS TO POLICYHOLDERS	13,325,866.33

**Total Liabilities . \$88,762,305.17**

Life Insurance Issued and Paid for during  
1904, Over 312 Million Dollars.

LARGEST IN THE HISTORY OF THE COMPANY.

**OVER ONE BILLION DOLLARS**  
LIFE INSURANCE IN FORCE.

**THE PRUDENTIAL INSURANCE COMPANY OF AMERICA**

Incorporated as a Stock Company by the State of New Jersey.

Home Office, Newark, N. J.

JOHN F. DRYDEN, President.

Write for Information of Policies, Dept. 59